The CHRISTIAN CENTURY

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Negotiations, Not Battleships

An Editorial

Refuge for Exiled Sudetens

By Stephen Raushenbush

China's Greatest Danger

By Henry P. Van Dusen

The Morals of Reaction

By Harry F. Ward

Must We Have Creeds?

An Editorial

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In This Issue

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HENRY P. VAN DUSEN began his teaching service at Union Theological Seminary, New York, twelve years ago, as assistant professor of systematic theology and the philosophy of religion. Later he became associate professor and since 1935 has held the post of professor of systematic theology; he has been dean of students for the past seven years. He was ordained in the ministry of the Presbyterian Church in 1924. Among his books are *The Plain Man Seeks for God* and *God in These Times.* Dr. Van Dusen mailed the article published in this issue from Hongkong a week before the fall of Hankow.

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The CHRISTIAN CENTURY

November 16, 1938

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Calendar of Coming Events

Nov. 14-16. McNair Lectures, University of North Carolina, Chapel Hill; Prof. Arthur H. Compton, lecturer.

Nov. 14-20. Methodist Fellowship Week.

Nov. 15, 16. Area Convention, New York State Council of Churches, Emanuel Methodist Episcopal Church, Lockport.

Nov. 16. Memphis Annual Conference, Methodist Episcopal Church, South, Martin, Tenn.

Nov. 16. Louisiana Annual Conference, Methodist Episcopal Church, South, Baton Rouge.

Nov. 16. Little Rock Annual Conference, Methodist Episcopal Church, South, Camden, Ark.

Nov. 16. Northwest Texas Conference, Methodist Episcopal Church, South, Memphis, Tenn.

Nov. 16, 17. Area Convention, New York State Council of Churches, First Baptist Church, Norwich.

Nov. 17. 75th Anniversary Church Extension Work, Methodist Episcopal Church, Arch Street Church, Philadelphia.

Nov. 17. North Carolina Annual Conference, Methodist Episcopal Church, South, Elizabeth City.

Nov. 17. North Georgia Annual Conference, Methodist Episcopal Church, South, Atlanta.

Nov. 17-19. Annual Meeting Board of Home Missions and Church Extension, Methodist Episcopal Church, Robert Morris Hotel, Philadelphia.

Nov. 18. Fall Banquet, Presbyterian Union of Chicago, Woman's Club, Chicago.

Nov. 20. Chicago Sunday Forum, Thorne Hall; Homer P. Rainey, speaker.

Nov. 20. Ford Hall Forum, Boston; Theodore Dreiser, speaker.

Nov. 20-23. Southern Conference for Human Welfare, Birmingham, Ala.

Nov. 27. Chicago Sunday Forum, Thorne Hall; Stephen S. Wise, speaker.

Nov. 27. Ford Hall Forum, Boston; Max Lerner, speaker.

Nov. 29. Testimonial Dinner in honor of John Haynes Holmes, Hotel Astor, New York City.

Nov. 29-Dec. 3. Joint Meeting, Bishops of the two Methodist Episcopal churches and President of Methodist Protestant Church, Nashville, Tenn.

Nov. 29. 28th Annual Meeting, Pennsylvania Council of Churches, Zion Lutheran Church, Harrisburg.

Nov. 30. Interseminary Institute of Human Relations, Temple Sholom, Chicago.

Dec. 1. South Georgia Annual Conference, Methodist Episcopal Church, South, Waycross.

Dec. 2, 3. Annual Meeting and Dinner, Christian Rural Fellowship, New York City.

Dec. 5-8. University Christian Mission, University of Pennsylvania, Philadelphia.

Dec. 6-9. Federal Council of Churches, Buffalo, N. Y.

Dec. 13-30. International Missionary Council, Madras, India.

Dec. 14, 15. Interfaith Conference on Democracy and Economic Planning, Hotel Towers, Brooklyn, N. Y.

Feb. 21-23. Earl Lectures, Pacific School of Religion, Berkeley, Cal.

Jan. 24. Joint Commission on Unification, Methodist Episcopal Church and Methodist Episcopal Church, South, Jackson, Miss.

Apr. 26. Uniting Methodist Conference.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

THE REPUBLICAN PARTY, knocked almost unconscious two years ago, sat up on election day this year, rubbed open its eyes, flexed its muscles, and delivered a series of heavy blows to its Democratic opponents from coast to coast. As this is written within eight hours of the closing of the polls in some parts of the country, it is still too early to tell how large the Republican victory has been. In particular, the number of seats won in Congress is unknown. But it is clear that important gains have been registered in a number of key states, where the control of governorships and state legislatures has passed to a party which has had very little local patronage to distribute for the past eight years. Local patronage is what builds effective party machines. Even the Democratic victories in New York and California (provided that there turns out to have been a Democratic victory in California) cannot offset the effect of these other Republican victories, such as have been scored in Ohio, Michigan, Pennsylvania, Kansas and possibly in the Pacific Northwest. Of national trends, the only perceptible one seems to be a decided drift away from the Democrats on the part of the farmers. Even allotment payments do not reconcile the farm vote to a party which cannot stop wheat and corn prices from sinking to their present low levels.

Republicans Gain In Elections

Possible Standard Bearers for 1940

ONE of the important ends served by off-year elections is to bring to the front possible presidential candidates for the national election two years later. In this respect, this year's election has hardly served the Democrats at all, but it has done well by the Republicans. The only possible Democratic aspirant whose chances have been increased is Senator Clark of Missouri. His easy victory will undoubtedly increase his attractiveness to the conservative Democrats, led by Vice-President Garner, who hope to control their party's next presidential nomination. On the other hand, the Republicans have turned up several winners this year who may soon attain national proportions. In that party's quest for "fresh faces," it has demonstrated the vote-winning powers of young men like Robert A. Taft, senator-elect from Ohio, Payne H. Ratner, governor-elect of Kansas, Leverett Saltonstall, governor-elect of Massachusetts, and Harold E. Stassen, governor-elect of Minnesota. Nor can Thomas E. Dewey, who was barely defeated for the governorship of New York, be dismissed as a 1940 possibility. It is clear that if the Democrats had not drafted the immensely popular, but conservative, Governor Herbert H. Lehman to run against Mr. Dewey, the young Republican would have won in a walk. For extended comment on the election and its significance, however, we must ask our readers to wait another week.

The Religious Issue In Politics

THERE ARE always enough "angles" in a political campaign without bringing religious and sectarian interests into it. Even on the surface the campaign in Maryland was a hot and bitter campaign. But there have come to this office two copies of a document which indicates that even more complex currents were running beneath the surface. This is a list of the Democratic candidates for Congress and state offices with the religious affiliation of each candidate indicated. Of the 63 candidates, 41 are marked "Catholic," 14 "Protestant" and 8 "Hebrew." It might at first be questioned whether this dummy ballot was being circulated by Democrats among the Catholic constituency or by Republicans among the Protestants. That question was answered by a circular letter which accompanied the second copy. It was part of the campaign for the reelection of Governor Nice—Republican and Protestant. The sender, who describes himself only as "the son of a former Methodist minister," asserts that "this ceases to be a political battle, and the issue is definitely Catholicism vs. Protestantism," and on that issue appeals for votes for Nice. This is not to say that Governor Nice had anything to do with it. On that point there is no evidence. But whether or not, this is dragging both politics and religion down to a disgrace-

fully low level. Any candidate who attempts to capitalize his church affiliation to gain support at the polls, or any public official or legislator who is the servant of his sect, deserves the disapproval of all honest men. But nothing of the sort is even alleged in this case—much less proved. Since Roman Catholics constitute about 15 per cent of the population of Maryland and Protestants about 30 per cent, it might be an occasion for comment that the former furnish 65 per cent of the candidates on the ticket of one party. But it is outrageous to leap to the conclusion that political issues have disappeared and that the election has been reduced to a "Catholic vs. Protestant" contest. If there *is* a belt in politics, that is hitting below it.

The Future of the Open Door

JAPAN has given her answer to America's demand that the open door policy be maintained in China. During the national celebration of the birthday of the great Meiji emperor the premier, Prince Konoye, announced that "a new order" would be set up in eastern Asia which would have "for its foundation a tripartite relationship of mutual aid and coordination between Japan, Manchukuo and China in political, economic, cultural and other fields." The important word in that sentence is "economic." Later, it was stated that arrangements have been concluded with the old Chinese war lord, Wu Pei-fu, to head the new puppet government which will insure this "coordination." Even more significance, so far as American interest in maintenance of the open door in China is concerned, attached to the statement made in the British Parliament on November 1 by Mr. Chamberlain. The British prime minister, replying to questions as to what England would do to protect the vast interests which have been undermined by Japanese conquests in the Yangtze valley and south China, plainly stated that England would do nothing. To develop her new conquests, said Mr. Chamberlain, Japan will need much more capital than she can supply. The thing for Britain to do, therefore, is to wait until what he called "the reconstruction of China" begins and then to cash in as banker for the expanding Japanese economy. In this way in the long run British capital will make greater gains than by trying now to uphold the open door. What this means is, in plain words, that if the United States wishes to try to force Japan to keep the door open in China, she will have to do so alone. Even trade reprisals meant to make Japan think twice before slamming the door will receive no support from England—and that means from France as well, since France now follows the British lead. If the United States risks a break with Japan on the open door issue, she must now be prepared to face that break alone.

Hitler Distrusts Democracies

SPEAKING at Weimar, at a nazi party annual celebration, Hitler reiterated his distrust of democracies. He is willing to disarm—or would be but for two things. First, democratic governments may change their personnel and policies. Earlier he had listed Churchill, Eden and Duff Cooper as men whose rise to power would make peace impossible. Now he added to this roll Arthur Greenwood, Labor member of Parliament. Second, democracies permit freedom of expression in the press and otherwise, including agitation for war. Therefore no confidence is to be placed in democratic governments even when they are administered by such good friends as Chamberlain. He fears the British even bearing gifts—because, by a turn of the political wheel, they may cease to bear them. But in the midst of all this Hitler uttered this wise word: "I am distrustful as to disarmament of weapons so long as there is no disarmament of mind." As a generalization, this pierces to the heart of the situation. But when it comes to specific application, differences arise. Observers west of the Rhine find no evidence of "disarmament of mind" in Hitler's repudiation of the principle of negotiation, voiced in the same speech, and his answer to critics who may say that the result in Czechoslovakia might have been obtained without the show of force. "Germany before us did nothing but negotiate for fifteen years and lost everything through so doing." So? The Rhineland was evacuated by the French, the billions of claims for reparations were wiped out, Germany was admitted to the league and given an equal place at the council table of the nations, hundreds of millions of capital and credit were furnished as the foundation for her economic rehabilitation, the Saar plebiscite was held and that important industrial area was added to the reich—all as the result of negotiations.

Anglo-Italian Pact Put into Effect

OPTIMISM could scarcely go farther than it went in Mr. Chamberlain's declaration that "to my mind it is perfectly clear that the Spanish question is no longer a menace to the peace of Europe." So he summarized the reasons for recommending to the House of Commons the ratification of the pact signed by representatives of Great Britain and Italy on April 16. The Commons agreed by a vote of 345 to 138. Thus the policy of appeasement takes another step. Great Britain recognizes the conquest of Ethiopia, as France had already done, and accepts the withdrawal of ten thousand Italian infantrymen from Franco's army as an earnest of genuine nonintervention—a sort of "token payment," one might say, if anything so forgotten as the war debts may be brought back to mind for a moment—although there has been no withdrawal of technicians and air forces, and additional men and supplies were landed which must have crossed the homeward bound infantry somewhere in the Mediterranean. Mr. Chamberlain reported that he had received assurance from Mussolini "that the remaining Italian forces of all categories will be withdrawn when the nonintervention plan comes into operation." Since it can also be said that the nonintervention plan will not be in operation until all Italian forces have been withdrawn, this remains an utterance of Delphic ambiguity. But, quibbling apart, the central fact is that the prime minister has again given evidence of that trust in the dictators which, by his own estimate, is the basic difference between himself and Mr.

Eden. Whether this trust rests upon substantial foundations or is merely the index of a trustful nature, the world will find out within a few months. Meanwhile Italy is risking little and Great Britain is risking a great deal. It is reported that Mussolini has again assured Franco that he will not cease to aid him until his victory is certain.

Göbbels Tells the Truth Bluntly

IN A SPEECH which seems not to have been as widely reported as it deserves to be, the German minister of propaganda, Dr. Göbbels, furnishes a nazi's-eye view of the technique used by his leader in the Czech affair, the part played by Great Britain and France, and the outcome of the "negotiations" in which there was no negotiating. Dr. Göbbels said:

> Tension increased and people out west started putting their heads together. They said, "Something's wrong here," and soon (as usual) they sent negotiators, mediators and debating societies, and they did not understand that there was no chance for negotiations. . . . The Führer shrouded himself in silence, called up troops, made military preparations and built fortifications. So finally, when at Nuremberg he stated his case clearly, everybody knew. Now the pie is ready! . . . but he knew that he would only succeed if, should the worst come to the worst, we would draw the sword. . . . The foreign papers squealed: "Germany never wanted a war—the German people did not." That is not the right way of putting the question. We did not want a war, but we were ready to fight—had we not got what we wanted. Some people here now say it was a miracle. Well, we have got quite used to political miracles these last years, so used, that the man in the street today asks quite casually, "Well, well. When will the colonies be served up?" We had to set the time limits. We know their parliamentarian tricks, their dilatory tactics. We had to say, "By such and such a day we get what is ours, or we draw the sword." That works! . . . The Führer plays a clever game. The others are bluffing a bit. True they will concentrate a bit of a fleet, but in the end they thought they'd come to heel because they don't want bloodshed.

And that sums the matter up with clarity and precision. One party did not want war but was ready to fight if it did not get what it wanted. The others let him have it "because they don't want bloodshed." It is difficult to conceive of negotiations in good faith under those conditions. In truth, "there was no chance for negotiations."

More Money for Army and Navy

SO STRONG a supporter of the big-army and big-navy program as the *Chicago Tribune* lately announced, with a considerable spread of headlines, that "U.S. Plans Vast Expansion of Armed Forces." It is not likely that this was intended to imply any criticism of that policy. The statement was purely factual and, in view of the journal's editorial attitudes, one is warranted in supposing that the development forecast was regarded as a matter for congratulation. Among the details are these: The administration plans to ask Congress to authorize an increase of the army air fleet to 7,000 or possibly 10,000 planes. (The army now has about 1,800, or will have by the end of this year.) The navy's goal will for the present remain at 3,000 planes. The army is to be increased from 300,000 to 400,000 men, including the national guard, all equipped with the new Garand rifle. One infantryman equipped with this lethal weapon is considered worth five with the old Springfield. Comment has already been made on the corresponding increase that is proposed for the navy. The cost—but why speak of cost? The figures are beyond comprehension. For the current year the military expenditures of the seven leading nations will total about twenty billion dollars. Most economists have quit asking whether the nations can go on in this way without bankrupting themselves, and are asking whether they can stop without ruining themselves by unemployment. This is the typical dilemma of the drug addict—he can choose only between being wrecked by the drug and being wrecked by sudden abstinence from it. America is already at the top of the list of spenders for armaments. Being in the safest position, we spend most for "defense." And even when what we buy with all this money is measured by technical standards, it is doubtful whether we are getting our money's worth. Something very like an explosion has occurred in the navy department in the open breach between the bureau of engineering, which has charge of the design of vessels, and the bureau of inspection and survey, which checks them to see whether they conform to specifications and meet the standards of performance. The record of that feud, which has just come to a head in the transfer of Captain J. S. Evans and Rear Admiral H. L. Brinser from the board of inspection and survey to other duty, should be rather alarming to those who put their trust in a strong navy.

Radio Riot Reveals Mental Habits

THE WAR OF THE WORLDS was a fantastic novel of the far future when Mr. H. G. Wells wrote it but it became a thrilling drama of the present that was mistaken for deadly actuality by the time Mr. Orson Welles had revised it and produced it over the air. The "news reports" of the landing of men from Mars in the fields of New Jersey almost caused a panic, and so many newspaper offices phoned the Associated Press to find whether it was really true that the A.P. had to send out a special bulletin. Yet it had been clearly announced, at the beginning, in the middle and at the end, that it was just a play. The broadcasting company has been sternly spoken to by the federal radio board, and there have been dark hints of future censorship. There is censorship enough already, and it is to be hoped that the panic will not proceed to the point of tightening it. But apart from that, some interesting conclusions may be drawn from the widespread alarm occasioned by this vivid piece of dramatization. First, radio covers the country; otherwise so many thousands could not have become excited. Second, not everybody goes to church Sunday evening (we knew that) and not everybody listens to Charlie McCarthy. Third, people do not listen consecutively to the radio; they tune in and tune out, listening à la carte, cruising around the dial from one program to another, missing the beginnings and ends of things. No wonder commercial sponsors feel that they must interrupt their own excellent programs at frequent intervals to repeat the praises of their products.

Spurgeon's rule for preaching—"make a point every five minutes"—was meant to meet a somewhat similar difficulty, the wandering attention of the listener. Fourth, this skeptical age is almost incredibly credulous. There is a large constituency ready to believe anything, no matter how impossible, if it is forcefully presented and especially if it comes in the guise of a scientific discovery or invention. What with the authentic "miracles" of science and Ripley's paradoxes, a critical sense of probabilities grows increasingly rare.

Must We Have Creeds?

THOSE persons who are annoyed at the unexpected revival of theological interest in our time, will do well to consider just what has given rise to this revival. Two major causes are responsible. One is the emergence in Western civilization of the pagan ideologies of the totalitarian states. Both the communist and fascist systems are woven of ideas which directly challenge the characteristic ideas of Christianity. This compels Christian thinkers to reconsider the grounds on which Christianity itself claims to be totalitarian. Within Christendom Christianity is now on the defensive. It is being defied by great nations which have for centuries belonged to the Christian household. Naturally, Christian theology is stimulated into intense activity.

The other major cause of the revival of theology lies in the movement for the unity of the divided church. This movement has at last reached the point where it is able to envisage unity as a possible consummation. Certain practical steps toward the distant goal are under consideration. Discussion of these steps and of the goal to which they may lead has revived an interest in those things which the church as a whole believes, and in the special beliefs of the many denominations concerned.

Thus creeds are once again at the front of the church's mind. Those who have formed the habit of thinking of Christianity in terms exclusively of piety and service and have been decrying doctrine and theology as indifferent or diverting considerations in religion, find it difficult to adjust themselves to this new development. They had supposed that the long period of theological quiescence meant that Christianity was at last emancipating itself from creeds and doctrines and was on the way to become a purely ethical or social enterprise, an enterprise of good works and high purpose, unhindered by controversies over theology. Such persons look upon the new interest in Christian doctrine as reactionary. In their view, it seems to spell ethical weariness, if not despair. It is characterized as a retreat from liberalism, an escape from reality, a nostalgic return to the fond but illusory security of the past.

We believe that this is a misreading of the situation. The Christian faith cannot live without a body of intelligent conviction. It cannot be defined in terms of humanitarian good will, albeit it is the living fountain of humanitarian feeling and action in Western civilization. Those who continue to insist upon defining it in moralistic or sentimental terms evade entirely the issue with which state totalitarianism and Christian unity confront the Christian church. There lies before us a letter from an honored churchman, the dean of present day religious editors in the United States, which has a bearing on this point. It is evident that the writer is struggling to escape the necessity of setting up a theological standard for Christian faith. In an accompanying note, he asks us to give his letter "serious consideration" and suggests the possibility of our making it the subject of comment. The letter follows:

EDITOR THE CHRISTIAN CENTURY:

SIR: Your intensely interesting editorial, "Dr. Bainton's Creed," prompts me to raise this question: Why could not the organizing principle of the World Council of Churches be expressed in terms of a common purpose, instead of terms of belief? I am in accord with your view concerning the ecumenical mind. Without surrendering any convictions it sees a common *faith* (not mere belief) and seeks "those identical elements which already exist . . . in the hope that . . . there may emerge a community of faith transcending sectarian divisions." And that common faith certainly centers in Jesus Christ. Yes, and not in varied beliefs *about* him; but in a common attitude toward him—a common purpose in life.

Some years ago I wrote a little book entitled *What Is a Christian?* As a "working hypothesis," I ventured this definition: "A Christian is one whose ruling purpose in life is to be conformed, not only outwardly in conduct but inwardly in mind and spirit, to the Divine Ideal as manifested in Jesus Christ."

Would not some such statement give an adequate basis for an ecumenical council, and does it not manifest the ecumenical spirit? Is it not a fact that sincere Christians of whatever church and creed have this in common: They recognize Christ as Lord because they see in him the supreme manifestation of God and of what God would have them to be?

Nashville, Tenn. JAMES E. CLARKE.

If Dr. Clarke's letter had not been prompted by his reading of our editorial, "Dr. Bainton's Creed," it would hardly have occurred to us to incorporate it in a discussion of the question which stands at the head of the present editorial. But it represents the characteristic reaction of the liberal evangelical mind to the new task with which Christianity is now compelled to grapple. That task is a high intellectual undertaking—to provide a body of belief capable of standing up before pagan ideologies and also capable of uniting the Christian community. But Dr. Clarke, if he will let us say so, retreats from it, as the typical liberal evangelical mind is likely to do. He accepts our definition of the ecumenical mind and proceeds straightway to set up his definition of an *individual Christian* as if that were an answer to the ecumenical problem.

We raise no serious objection to his definition of a Christian, although it must be said, parenthetically, that its conception of conformity to Christ's character is moralistic rather than religious; it fails entirely to suggest the distinctively Christian relationship between Christ and the individual soul. That relationship is not merely moralistic, and cannot be adequately stated in terms of human purpose, but only in terms of a divine gift. But aside from any criticism of the definition, the point which now concerns us is that even the most adequate definition of an individual Christian cannot satisfy the demand for an objective structure of thought under whose canopy the Christian faith may be justified and the Christian life carried on. Facing both the sinister challenge of state

totalitarianism and the benignant pressure toward unity, the church has no recourse but to rethink the foundations of its own life and to restate them to itself and to the world.

This being so, an all-important question arises. It is this: What use is to be made of such theological statements which the scholarship and leadership of the churches, separately or in ecumenical conference, may agree upon? Shall they be used as fixed barriers to membership in the church or as free testimony to the church's faith? It is generally assumed that once an agreement is reached in the field of doctrine, the formula arrived at must be set up as a creed whose effect is to debar all those who do not accept it.

It is not difficult to understand why this assumption obtains so widely. The traditional Christian mind is prepossessed with the idea that a creed of some sort is the basis of the Christian faith, instead of the Christian faith being the basis of all the Christian creeds. When we recall the part that creeds have played in the history of the church, and particularly in the history of Protestantism, it is not strange that ecclesiastics and theologians are unable to trust the faith without "safeguarding" it legalistically with creedal protection. This attitude is a survival from the classic controversies with historic heresies.

It is freely admitted that there have been times and occasions in history when, humanly speaking, it seemed necessary to translate doctrinal belief into canon law and to apply it against those whose heresies seemed actually to imperil the faith. Human resources were unable to cope with dissident doctrines by appeal to the principle of tolerance and reason. Such times and occasions may come again. Under such a strain there is nothing for the church to do but resort to legalistic measures. Such perhaps were the circumstances of the Gnostic controversy in the second century, of the Arian controversy in the third and fourth centuries, of the Unitarian controversy in New England. If a Roman Catholic were writing he would include the Lutheran heresy in the sixteenth century.

As for Protestantism, its history has been prolific of excommunications and schisms based upon dissent from authoritative creeds. As these schismatic bodies now turn toward one another with hope of reunion, it is not strange that they should not only seek for agreement on those matters upon which they originally divided, but that they should assume that their formulas of agreement must be made legal and mandatory. The creed complex can be cured only by the most enlightened effort. And this effort requires us to recognize that the use of creeds as legalistic barriers or as grounds of excommunication or of schism, is justifiable, if at all, only under circumstances of such profound provocation and such imminent peril to the faith that the human resources of the church cannot cope with the situation without sacrificing the church's integrity and the power of its testimony.

Do the circumstances of our time require the legalistic use of creeds in order to safeguard the faith? Or do we live in a time when the church can safely welcome a wide variety of testimony, in trust that the very spirit of liberty, instead of dividing the church, will create a testimony to the faith that is richer and far more potent than any testimony bound upon the church by legal mandate? The true answer would seem to be a decided affirmative to the latter question. Several considerations may be brought forward in support of it.

We live in a time in which the Christian church is coming to conceive itself as primarily a fellowship of the spirit of Christ, a community of faith which exists below and in spite of our differences of creed. In thus conceiving it, we are approaching the conception which characterized the earliest period of Christianity. This fellowship, it is increasingly recognized, cannot be narrowed by creedal exclusiveness without injury to the character of the fellowship itself. Those who hold this view cannot justly be charged with sentimentalism or latitudinarianism. Their position is not one of hostility to theology, albeit those who decry theology naturally hold with them in this thesis. But they have arrived at this position by way of theology itself, that is, by way of a study of the New Testament and of the nature of the Christian church.

Their study has enabled them to distinguish between the faith of the church and the creeds or doctrines of the church. The former is the work of God, the latter is the work of man. Our creeds and doctrines—that is, our theology—are our human attempt to explain the gracious work of God in creating the Christian community. The most precious thing in Christianity is this community, this fellowship of those who have found redemption and hope in Jesus Christ. Those who see this clearly are able without anxiety to entrust the faith of the gospel to the keeping of a free Christian community without binding a mandatory human creed upon it. They see that the true place for the creeds is not at the door of entrance into the Christian community, but inside the community itself. The creed is a trellis upon which the fellowship grows, not a barrier to the fellowship. Fellowship, not excommunication nor schism, they would say, is the Christian way to cure heresy.

Moreover, the church finds itself today in a world whose intellectual and moral climate has changed in the direction of tolerance and respect for differences—this despite the momentary recrudescence of intolerance in certain parts of the world. The modern mind is not so bound by verbalisms as it once was, but has learned, or is beginning to learn, to discern common or complementary meanings within words which outwardly appear hostile and irreconcilable. There is a distinct development in intellectual flexibility. Thus it seems hardly to be Christian in the high sense, nor psychologically necessary, to exalt creeds to the position they have held in the past, namely, as barriers to communion and legal safeguards of the faith. In our time, which has grown accustomed to freedom in the pursuit of truth, surely the truth of the gospel can, within the fellowship of the Christian community, be trusted to protect itself against error by the give and take of argument among those who, despite their differences, delight to call one another brethren.

Supporting this position of freedom in the church's use of its creeds is the fact that new aspects of the gospel have emerged in our time into a place of importance never accorded them before. We refer to the ethical and social aspects of the Christian faith. The social gospel, which lays upon the church a high responsibility for civilization

itself, represents a profound new insight into the purpose of God in creating the Christian church. This sense of social responsibility will not easily submit to being crowded out by creedal considerations. It feels that it is of the essence of the gospel, and that as such a true theology must take account of it.

Under the influence of the social gospel the church's mind is becoming furnished with so much else besides theological doctrine that there is a sense of stultification when doctrine alone is made decisive in the matter of fellowship in the church.

It is no doubt against this background that Dr. Clarke's letter is to be understood, rather than by the definition of a Christian which he proposes. He has long been a champion of the social gospel. His proposal that Christian unity be based upon a statement of *purpose* rather than a statement of *belief*, is not invalidated by our criticism of the kind of argument which he brings forward in support of it. Those who hold with him, as we do, in this matter of *purpose* seem to have the greater faith in the Christian gospel, for we believe that the ark of God needs no such steadying by the legalisms of man as our overanxious ecclesiastics assume.

With respect to the World Council of Churches, we recognize that, taking the churches as they are, a creedal basis was unavoidable, and we are grateful that so simple a basis was found to be sufficient. But our own ecumenical aspirations would have been better satisfied had the constitution provided simply for a fellowship of the churches of Christ, and left each church to say for itself, first, whether it is a church of Christ and, second, whether it desires to have fellowship with other churches of Christ in such a World Council. The very desire to share this fellowship would be a more valid credential of its Christian right to be received than would the espousal of any theological formula whatever.

Negotiations, Not Battleships!

RECENT events in Europe and Asia make it clear that the United States needs to rethink its foreign policy. The American people seek two basic purposes in their world relationships. They want America kept out of war, and they want to have the resources of this country used to promote and safeguard world peace. Of course, any administration will declare that its conduct of foreign relations has those two ends in view. But in the light of the Munich agreement and Japan's declaration of intent to establish control over eastern Asia there is real reason to fear lest the policy which the United States has been following will ultimately lead to a crisis beyond which the danger of war can already be all too clearly discerned.

Mr. Roosevelt has apparently decided that he will hereafter seek to safeguard this country from war with the fascist dictatorships by resort to armament on an unprecedented scale. The speech which the President delivered to the *New York Herald Tribune* forum, the speech which the undersecretary of state, Mr. Sumner Welles, later broadcast to South America (and so to the world), the reports of impending enlargements in military and naval programs recently sent out from the White House, have all pointed to a gigantic armament drive. The alleged purpose is, as usual, to expand our measures of "defense." The actual purpose is to pile up such overwhelming force that when, at some future hour of tension, the President speaks sharply to the dictators they will perforce, in the language of old Chinese imperial rescripts, "tremble and obey."

With this policy The Christian Century has already expressed its disagreement. So far as actual defense is concerned, we believe, with General Hagood and other army and navy commentators, that adequate national defense can be obtained without resort to any such armament program as the President now has in mind. And we do not believe that the American people, taken as a whole, desire to place at the disposal of any chief executive an army and navy sufficiently large to be used as a threat of interference in the affairs either of Europe or of the Far East. But with this brief reiteration of our views, we pass for the present to consideration of the other major aim of American foreign policy.

How can the United States, in the present state of the world, contribute actively to the establishment of a general world peace? To express the desire is one thing, but to implement it is something else again, and something vastly difficult. In the past, the moves of the Roosevelt administration directed toward this end have fallen, in the main, into four categories. Certain of these deserve to be continued; certain of them to be extended; at least one must be dropped.

The first item on Mr. Roosevelt's program for building general peace has been the cultivation of good relations with Latin America. As to the wisdom of continuing that policy there will be no debate. It is to be hoped that it will be given even wider meaning and sharper definition at the Pan-American conference which is to convene in Lima next month. And in the meanwhile, it is also to be hoped that this government will redouble its efforts to induce the other American republics to ratify and bring into effect the agreements which were reached at the Buenos Aires conference two years ago.

Second in the President's program has been a desire that some system of "collective security" might be worked out with the "democratic" and "treaty keeping" nations which would hold the fascist dictators in check. This desire was most sensationally avowed by Mr. Roosevelt in his famous "quarantine" speech delivered in Chicago a year ago. More subtly, but none the less unmistakably, it has been suggested in several speeches made by Mr. Hull. In view of recent changes in the policies of Great Britain and France, however, the idea of dividing up the nations between democratic sheep and fascist goats, with a pooling of economic and military resources to insure the security of the sheep, must be given up. Even Washington shows that it realizes that the American people cannot, in the light of recent developments, be sold a collective security policy.

The third means by which the United States, under Mr.

Roosevelt's guidance, has sought to promote world peace has been by withholding arms and financial aid from nations resorting to war. It is not clear that such a policy can make much positive contribution to restraining the belligerence of other nations, although it still offers hope as a means of keeping this country from becoming involved in the quarrels of others. But it must be recognized that the effectiveness of the policy has by no means been adequately tested, since it has not been tried at all in relation to the war in the Far East, and only partially and capriciously in relation to conflicts elsewhere. This policy deserves a much more thorough trial.

But the most important contribution made by this administration to the promotion of world peace has undoubtedly been the eighteen reciprocal trade treaties negotiated by Mr. Hull. These treaties strike at some of the worst of the economic maladies which have blighted all hopes for an international community of interest. It is encouraging to learn that the treaties already in effect are shortly to be reinforced by a new treaty with England, which will also be accompanied by a similar treaty with Canada. By operation of the "most favored nation" clauses included in all the Hull treaties, the benefits of these reductions of tariff walls are not necessarily limited to the two nations immediately concerned in the negotiations. Mr. Hull has found a way to transform considerable areas of international trade from an economic battlefield into regions of friendly cooperation. By so doing he has made a positive contribution to world peace—a contribution which the administration should certainly enlarge.

But the limitation of the Hull treaties lies in their special character. They seek, after all, only economic truce between selected combatants. They deal only with the limited issue of tariffs and trade quotas. They cannot gain that general economic peace which the world must achieve before a general political peace can be established. What is now desperately needed by all the nations is a movement to secure a comprehensive solution of the international economic war which is driving so mercilessly toward international political war. If the United States wishes to make a positive contribution to the securing of world peace, why does it not openly take the lead in exploring the possibilities of obtaining such a comprehensive economic settlement? What keeps it from active promotion of a world economic conference? Before it starts building battleships on a mad scale, why does it not try negotiations?

The tragic fact is, as our readers know, that a carefully prepared and thoroughly practical plan for such a world economic conference has been gathering dust in the foreign offices of this and other governments ever since last January. The story of the way in which the Belgian premier-economist, Dr. Paul van Zeeland, prepared this plan at the request of Great Britain and France, its proposals, and the strange indifference with which it has been treated, was told in an editorial, "Page the Van Zeeland Report!" which appeared in these columns on June 22. There is a general impression abroad that the van Zeeland report embodies an impossibly idealistic approach to the world economic problem, lofty in sentiment but quite beyond the purview of practical statesmanship with world affairs in their present tangle. It is nothing of the sort. It outlines an intensely realistic method of attacking the acknowledged economic sources of international bitterness, which has in view not only a "pact of economic collaboration" covering all the important areas of friction but provides also a practical, step-by-step formula by which to go about negotiating such a pact. The economist van Zeeland points out what needs to be done to gain world economic peace; the statesman van Zeeland points out how to go about doing it.

We do not assert that the van Zeeland plan for general economic appeasement between the nations, or some plan like it, can be adopted immediately in the present acerbated state of world affairs. But we do assert that it is folly to fall back on a policy of naked armament without making a gigantic effort to assemble a world economic conference in which to seek the negotiation of such a solution. It is not good sense to say that the "have not" nations will not enter such a conference, or that the "have" nations will not make the sacrifices required for its success, until the invitation has been squarely and publicly extended to them.

When the van Zeeland report was first made public Mr. Walter Lippmann commented that "the substance of the report is obviously a description of the kind of economic world in which the British, the French and the American peoples would like to live, and with them the genuinely neutral peoples like the Scandinavians, the Dutch and the Belgians. At the same time it also describes the kind of world that many influential Germans and Italians would really prefer to live in if they thought it were possible." If this is true—and it is—then it is madness to proceed a step farther with armament programs before the possibilities of a general economic conference leading to a general economic peace have been thoroughly explored. The United States is obviously in a peculiarly advantageous position to lead in the process of exploration. But if the Roosevelt administration proves too blind or too timorous to bring the already economically warring nations to a showdown on this issue, then by all means let the churches, as proposed by Dr. Albert W. Palmer in these pages last week, bring the issue to a focus. Before battleships, negotiations!

No More Pain

EDITOR THE CHRISTIAN CENTURY:

SIR: You will agree, I know, with the judgment of Schopenhauer that "the cessation of pain is one of the few positive pleasures in this world." Perhaps you would delete the word "few." I ought to explain that I have not been reading that philosopher of late, but I came across the quotation in a fascinating volume of essays by a distinguished English physician, Sir Walter Langdon-Brown, with the arresting title *Thus We Are Men*.

This physician will not admit as a doctor that pain is anything but an evil. Other people may argue upon its possible benefits; the doctor is called upon to relieve it,

and relieve it he must if he can. We are not called upon to exalt the benefits of pain on the ground that if we had none to endure we should miss the delicious feeling of losing it. But we can make the most of this compensation. You will probably think that the suffering of a raging toothache is not worth undergoing for the sake of that glorious feeling when you think of the dentist as the liberator, and march singing down the street to your home. But, given that for one reason or another you have to endure pain, you can be thankful for the sensation of bliss which follows its departure.

But I am very doubtful about the policy of some of my friends, who suffer mental pains through facing the worst and entering by their imagination into all the possible sufferings which may be before them. It is true, as they tell me, that they have many delightful moments when the Thing, from the foreboding of which they have suffered, does not happen. If you anticipate that your ship will be wrecked and live in fear of it, there must be an added joy when you sail into harbor. Every day must be dark in its forecast and relatively bright in retrospect. But is it worth it to taste this pleasure at such a cost?

There are enough occasions anyhow for us to enjoy the pleasure of not having pain. Poets have written of the Pleasures of Memory; I should like to write a poem upon the Pleasures of Contrast, but I suspect this has been done. It always has. This is certainly one of such contrasts which Schweitzer records in his own beautiful words: "The operation is finished, and in the hardly lighted dormitory I watch for the sick man's awaking. Scarcely has he recovered consciousness when he stares about him and ejaculates again and again: 'I've no more pain! I've no more pain!' His hand feels mine and will not let it go." Such an experience must be to the doctor or the missionary his rich reward. We are puzzled by the dilemma that if there were no such thing as pain the joy of removing it would not be ours, and yet at the same time we are bound to keep before us as our sure purpose to remove pain, and we look for a kingdom in which there shall be no more pain. Yet in the practical conduct of life the difficulty is not acute; and if you and I saw as much of pain as our doctor friends see, we should not have any hesitation. Wordsworth spoke in "Laodamia" of the world from which, in a vision, the Greek warrior returned, in these words: "Calm pleasures there abide, majestic pains."

The seers of Israel longed for a land where there should be no more pain, and my own heart goes with them. Not even if they were "majestic" would pains be kept in a perfect world. Some other springs of joy may be found to replace the lost ones. Meanwhile we shall make the most of the delightful hours when for a time there is no more pain, and our good friend the doctor pays his last call, and we on our part pay him swiftly his dues.

Ever yours,
QUINTUS QUIZ.

VERSE

Luminous Moment

YOU are so near, so very near,
The veil of sense is thin;
The wall of life is narrowed here
To let your sun shine in.

The light is luminously high,
As hills before the rain;
I know how soon the storm sweeps by—
Beyond it, heaven shines plain.

There is no depth you do not share,
No dark you do not know;
Your love is present, here as there,
And conquers death's deep snow.

EDITH LOMBARD SQUIRES.

When Shadows Join

YEARS go and seasons run
And all things change save one,
Save only human faith, which bears a light
Like some great constant star upon the night.
When shadows join in final peace
And every throbbing tide shall cease,
Faith like a brighter Hesperus will be
Our guard above the quiet western sea.

KEITH THOMAS.

Human Sacrifice

I READ of gory rites of long ago,
When warm red blood was poured to gods of clay.
"Thank heaven," I murmured, "nevermore we'll know
The victim's shrieks, the knives that plunge and slay!"

But as I spoke, a vision met my eyes,
And down the street, with drum and flag and shell,
A uniform procession thundered by
To fields where crimson thousands moaned and fell.

STANTON A. COBLENTZ.

Antidote

THIS is no easy death: oak branches red
As blood, ivy and sumac over rocks,
Color growing deeper and deeper still
Until the wound must burst, and the pulse stop.

This is no time for laughter nor for peace
When life already nurses age-old sores,
When death alone waits with its healing touch.
Every leaf must fall, and branches bend

Until, beholding this, the heart must break
But for the thin gray veil that blows along
And eases gently on the fevered brow—
The intimate flock of sparrows in the field.

RAYMOND KRESENSKY.

The Morals of Reaction

By Harry F. Ward

FROM the long viewpoint of social history, the most significant aspect of what is now happening in the world is the destruction of moral values. This disaster reaches its climax in the assault upon two values which are basic to all social development—the regard for human life, and the sanctity of the pledged word. One of these is the beginning of law and the foundation of justice, the other is the main strand in the social bond. If these values are destroyed what we call civilization ceases to exist. The extent to which they are now being obliterated, what is now happening to their attendant social forces—the spirit of compassion and the spirit of truth—indicates that talk about the return to barbarism, the coming of a modern dark age, is not mere rhetoric. If what has been so slowly gained by man during his long ascent from savagery in the values put upon human life and the plighted faith are now to be lost, then the lights are indeed out and the road into the future is closed for a long time to come.

It is in the wars in Spain and China that the value of human lives has been reduced to the lowest point since the modern age came in. The destruction of noncombatants by the bombing of cities, towns, villages, roads and rivers brings back again the wholesale extermination of the enemy that was practiced before civilization appeared and an ethic rooted in the religious imperative transformed the brutal savage into a human being touched with the spirit of compassion. This return of the savage cannot be explained away as an occasional circumstance due to inefficiency in the handling of high explosives, a combination of the grim nature of mechanized warfare and the margin of error. The reports of the commission that investigated the destruction of open cities in Spain, and of a sufficient number of neutral observers in China, make it clear that we are faced not with accident, but with a deliberate policy.

Sadism Triumphant

The tortures of nazi Brown Houses and concentration camps, those of fascist headquarters, like those sometimes practiced in our own police stations are the products of ignorant, sadistic emotionalism. The horrors of Spanish and Chinese cities that have been bombed and shelled are achieved by headquarters planning. They are the cool calculations of a policy of terrorism transferred from paper to reality. They are designed to shatter the morale of the enemy. Therefore the poorer quarters of the cities where most people are assembled, whence the man power of armies is heavily drawn, are made the object of attack. This is cold-blooded mass murder. It is the callous degeneracy of the hired gunman, collectivized by a general staff and the use of scientific technique.

We are not dealing here with lapses from standards still recognized and so leaving open the path of repentance and recovery. We are faced with the complete rejection of standards, with a declaration of war against society. This is the difference between the two kinds of killing of civilians in the early days of the Spanish war. One was the outbreak of mob passion, the other the working out of a theory of preventive extermination. Again it becomes clear that mass murder is not a necessary tactic of either civil war or mechanized warfare. Both the Chinese government and the Spanish loyalists have resisted the temptation to use it. This threat to the future comes by choice of those who put their class or national ends above universal human values, to whom war is a value in itself and human lives are not.

A Modern Machiavelli

It is the same with the rejection of truthfulness, the deliberate breaking of the plighted oath, the tearing up of the solemn covenant. This is the twin policy to that of frightfulness, developed by the same people. In one section of *Mein Kampf* Hitler modernizes Machiavelli and cynically justifies a policy of deceiving the people. The record of the continuous violation of his international promises has been recently printed in several of our papers. The other day they printed the story of the official review in Italy of 10,000 troops returning from Spain, a part of the first contingent that went there two years ago. At that time, the same papers were printing continuous denials from Rome that any troops had been sent to Spain. So diplomacy, which was to have been purified by democracy, has been put upon a war basis and tactics of deception predominate.

Again we are faced with a policy, we are dealing with a technique. We are confronted with people who do not recognize our standards, partly because we have not lived up to them. So we have helped to give power to those who have made lying a science and cruelty an art. Openly proclaiming their disbelief in legality between nations, they could not have destroyed it if they had not been helped by those who cling with a blind faith to covenants they can neither enforce nor keep. This paralysis of the will is the nemesis of those who persist in believing in the goodness of those who openly reject the basic values in social progress. The tragedy of our time and its dark menace for the future is not so much the broken pledges of those who pursued a planned policy of deception as it is the dishonored covenants of the people of good faith and good will.

The full significance of this destruction of basic moral values is realized only when it is seen to be the joint work of the fascists and their allies, actual and potential, in other nations. The fascists are the spearpoint of social reaction. They are leading back into the past the forces which cannot go forward into the future when the times are ripe, and rotten ripe, for change. It isn't simply that they are gangsters in uniform, exponents of moral degeneracy. Turning back into the past in politics and economics, in science and art, they must do the same in morals and religion. When society reaches a point like that at which we now stand, when its economic and political institutions no

longer make possible an advance in culture, the failure to change those institutions in accord with technical and social necessity makes inevitable a total retrogression in culture. Those who are the leaders of reaction must destroy the moral standards which otherwise would motivate the progress they reject and endanger their power. Of necessity, the morals of reaction eventuate in reaction in morals.

In this situation the fate of those who wish neither reaction nor a new order is to become the accomplices of the forces of reaction in destroying the values which they wish to preserve and which alone can guarantee the development of the future. The gains made by institutions which have outlived their capacity to meet the needs of mankind can be preserved only by being extended through new institutions. Old bottles cannot hold new wine. Those who will not struggle to give the moral values in which they believe a new institutional form through which they can achieve another period of progress are inevitably found collaborating with those who seek to turn life backward. Meaning to do the opposite, they will aid in destroying the foundation which the past has slowly laid for the future. Those peace-lovers who hailed the Munich agreement as a guarantee of peace are now finding that they have approved a guarantee of war. Those Christians who support the policies and program of reaction, either because they are afraid of social change or because they seek to avoid present suffering, are like Saul of Tarsus, consenting to the death of the forces of the future. Let us hope that, like him, they may realize in time that a religion which brings them to, or supports them in, this position is inadequate.

A Refuge for the Exiled Sudetens

By Stephen Raushenbush

THIS IS about seventy thousand people, good Protestants and Catholics, most of them, who ought to be on the conscience of the world.

The unpleasant noise made by the breaking of treaties and the crumbling of foreign policies has drowned out the S O S of these people who have been the victims of too much courage. They are the German-speaking people of the Sudeten section who stayed loyal to the idea of democracy when the bulk of their neighbors were going over to Henlein, and then to Hitler. They are among the last of the free Germans in the world. They have been peacetime heroes for the past three years. Time and again they were offered peace without liberty, and held the price too high.

Paying the Price of Our Peace

About seventy thousand of these people managed to flee to Prague and the other interior towns and villages of Czechoslovakia. The republic—what is left of it—is unable to feed them for long, and unable to find work for them, even with the best of will. They stand in danger of being extradited to the communities where for years they formed the small democratic minority. Now they are existing in barns and barracks, waiting a decision on their fate. Mr. Gedye of the *New York Times,* with whom I talked about these people in Prague this summer, reports that some of them, part of their small Jewish group, are even now living in the ditches of a new no man's land between the Czech and the German armies, refused by those governments even the shelter which a jail would afford against the cold mountain winter. I do not know whether this is true, and hesitate to believe it. But Mr. Gedye's reputation for veracity and detachment is high.

The homes and property of these people have been confiscated by decree. If they are forced back into the Sudeten territory where they lived before, they can expect to meet the fate dealt out not to prisoners of war but to "traitors" to the reich. This is probably the scurviest fate that the indifference of the world has ever dealt out to those who pay the price of its peace.

Legalistically, these people seem to have the protection of a piece of paper, the Munich agreement. It provides that during six months the people of the former republic can choose between living in Germany and living in Czechoslovakia. But that piece of paper is already being ignored on other items, notably the plebiscite provisions. What is left of the Czechoslovak republic does not, it seems clear now, seem able to resist any extra-Munich demands which may be made for sacrificial victims. And the Czechs are afraid to keep them. If they settle in the remnant of the republic the Germans will later have the excuse that some villages here and there have a majority of Germans and demand a further dismemberment of the nation. Meanwhile they are stuck in the barracks and barns, dispossessed and unwanted. A very few hundred have received visas from outside nations.

What kind of people are these? They look somewhat like the French of the rural sections, no taller. Lean, strong, active people. Many of them are good looking. They are the result of hundreds of years of living together of Germans and Czechs in Bohemia. A small percentage of them are Jews. Most of them have lived and worked in little cities scattered throughout the Sudeten mountains. They worked in textiles, wood, glass, chemicals or coal mines. They are not big-city people. They are middle-towners with their farm background still close to them.

Much is written about heroes of war. If a war had come, these are people you would be reading about now because they were determined to fight for their nation and their freedom. But these people were, what is far more difficult, heroes of peace. When almost all their neighbors were pulling down their flags and hoisting others, they kept the old flags flying. They took the punishment which a majority in a community can hand to the minor-

ity. They lost jobs, suffered boycott. Their children were cuffed around in the schoolyards. During the past two years they have been treated more and more savagely as betrayers. The fight for democracy meant the courage to suffer from day to day.

They had to stand out against the pull of blood, first. The Sudeten Deutsche Partei (Henlein) was campaigning on the slogan, "All Germans vote German." They were making out of the Czech government a great Jew on whom they could blame all their troubles. They were playing on the old feeling of superiority which the Germans had held over against the Czechs. They were trying to re-create the situation where the Czechs would again be considered servants and unskilled labor, or at least funny characters in local comedy who did not speak German very well. Against this close blood fraternity through superiority the free Germans had to put a greater fraternity, which knew no racial limits.

Those who were loyal to democracy, to the Czechoslovakian republic, had to take all the alleged sins of that republic on their shoulders, all the blame. It was charged that the Czech government was responsible for the large unemployment in the Sudeten area. This was a myth, but an important myth like the myth of the stab in the back which did so much to discredit the republic in Germany. Scientifically it was a lie. Politically it became a fact. The unemployment in the Sudeten area was contrasted with the employment in Germany. Some 160,000 people from Czechoslovakia were going across to work in Germany. Single, nonunion men were getting as little as thirty-five cents a week relief in Czechoslovakia, plus some food and clothing, while the men who were working across the border were making, in some cases, as much as three dollars a day. The contrast was hard to argue away. The same contrast between Austria and Germany had done much to influence unemployed Austrians to go nazi before the anschluss.

The Folly of Customs Barriers

Almost everyone who has studied the states which were created from the old Austro-Hungarian Empire has been struck with the almost unbelievable stupidity of the men who allowed that great area to be broken up into small political units and who did not at the same time make the condition that it should stay a customs-free area. The Sudeten territory happened to be one of the most important manufacturing centers of that whole empire, and one of the few exporting centers. It was hit first by the erection of the customs barriers between all the succession states. It was hit again by the world's business depression beginning in 1929 which led to a great slump in export business. It was hit by the tariffs in America and England which followed that slump. It was hit again by the anschluss of Austria, which removed that nation from the Czech trading area. For none of these events was the Czech government responsible. For all of these events the free democrats, who supported the Czech government, were blamed. They were portrayed as men who were not only willing to have their fellows suffer, but who wanted them to suffer.

Occasionally the Czech government made mistakes, and although the free Germans were the first to demand that the mistakes be rectified, they were the ones blamed. At one point the government let out public works contracts without specifying that only local labor should be used. The Czech contractors bid lower than the Germans and got the jobs. They brought their own labor along with them. The German-speaking people could stand and watch their work going to outsiders. Similar incidents in connection with PWA work in this country have caused trouble. In that heated atmosphere the democratic Germans saw that "it would have enraged a rabbit," and hurried to Prague to try to get the situation changed. They had to bear the blame, too, when the government persisted in sending into the Sudeten area second-rate Czech officials who were not able to adjust themselves to a complicated situation, in some cases were not even able to speak German. The free Germans were among the first to demand a greater degree of autonomy for the region, and were in large part responsible for the agreement of February 18, 1937, which provided for taking more Germans into the government.

Complaints in Sudeten Regions

Workers in the factories told me at length of discrimination exercised against them. Small producers with little shops in the towns and villages told me of boycott. In a mountain village woodworkers told of attempts to form a cooperative to market their wares because the commission merchants who usually bought their wares insisted that they become Henleinists before they would buy. They all said that they had been offered the opportunity to join the Henlein party, but most of them had refused, although it might have meant more work. Those who had not refused said their work had picked up after they joined.

Joining the Henlein party was not forbidden by the Czech government. It was a kind of insurance. If nothing happened, no harm was done. If Hitler actually came, the members were safe. But these people saw that it meant abjuring the principle of liberty, yielding their democratic participation, moving steadily in the direction of anschluss with a Germany which had not only destroyed labor unions but was also fighting a battle to uproot the churches. On one ground or another the price of their security seemed too high for them.

Those who led this opposition were in danger of physical injury. Now, according to cables from Prague on October 26, "in all Sudeten towns notices give lists of anti-nazis who are wanted dead or alive for rewards of 6,000 to 10,000 marks." Those sums will be an enormous temptation to many poor people, as well as to professional killers, to engage in raids and kidnaping in the Czech villages. It has been done several times in the past few years. But now a Czech government which is no longer quite sovereign will be in no position to protect its own citizens within its own borders by severe punishment of killers or kidnapers. In short, a bounty is offered for men who committed no crime other than that of loyalty to the state to which they belonged. To know that something of the kind happened in Austria, too, is no comfort. It is this sort of bloodthirstiness which makes Ambassador Kennedy's suggestion that the time has come to talk things over with the dictatorships seem imbued with a somewhat cynical indifference.

A great deal can be said for peace, and I have at times said some of it. More can be said about council tables and consultations, and President Roosevelt in his various urgings to leading statesmen in Europe apparently said some of it. But I take it that Munich was not his idea of what consultation and council tables should be. Nor can anybody who is interested in peace feel that the posting of bounties for loyal Czech citizens helps in any way to make possible a meeting of minds between peoples and nations. It is a barrier rather than a help, and if the German government is at all interested in getting any sympathetic understanding for any of its legitimate interests from the people of the United States, it should have these notices torn down at once.

What Can Be Done for These People?

But what about the fate of these people whom the Germans now want so badly that they post rewards for them, dead or alive, and whom the Czechs cannot afford to want? Legally, the United States has no obligation to them. As a nation it has no moral obligation, although the visit of Ambassador Hugh Wilson from Berlin to Prague at the time of the Runciman mission and the unprecedented action of Ambassador Kennedy in sitting with the British cabinet were interpreted by the Czechs as friendly acts, calculated to show England and Czechoslovakia that we were interested in their fate.

To say that there is no legal obligation and only the smallest of national moral obligations does not settle anything. It certainly does not help out these seventy thousand people. To say that France, who broke her treaty under pressure, and England have the primary responsibility does not help these people very much, either. Those nations are not expected to take many of them, and it is doubtful if any of them will feel happy there. These people did not want a war, certainly did not want to be the cause of a war. They did struggle along in a hostile community on the assumption that the great democratic nations of the West would not let their own creation, the nation of Czechoslovakia, be broken and turned into an antidemocratic province of Germany.

They are good people, and would be fine citizens of a nation that was determined to stay democratic. If there were any place in the American empire, from Hawaii to Puerto Rico, from Florida to Alaska, where we needed rugged, hard-working people, we could hardly choose better ones. I know that all thinking about refugees gets bogged down with the unemployment we have in this country, and the desire not to add to it. But there are places where Americans do not want to live, and where these people would be glad to live. Alaska has about thirty thousand inhabitants. It could take millions. But somebody who is tough and willing to suffer has to do the pioneer work. Some five thousand of these Sudeten refugee families could probably be found who would be glad to do that much for an America which would help them out of their present choice between the devil and the deep blue sea. Why not open the way for these Sudeten refugees to settle in Alaska?

If Congress is willing to authorize such a measure at the coming session, I do not think it would have to appropriate any money at all. These people are a good risk. Even if it took $3,000 a family to transport them and get them settled on land there with some tools, I think there are enough people in America who would sleep easier nights, and feel easier in their relations toward their God, if they loaned them some money. They are the kind of people who would pay it back, even if they had to wear out their hands and backs to do it. A considerable number could give clear title to their homes in the Sudeten territory as security, although I am not quite sure that Germany would respect those titles.

China's Greatest Danger

By Henry P. Van Dusen

Hongkong, October 15.

ONE THING and one thing only can defeat China in her present struggle for existence. That fate, if it comes, will be forced upon her not by Japanese arms or by her own weakness, but by persistent persuasion from Western governments, especially Great Britain and the United States.

I

The main facts in the Far Eastern struggle are now fairly well agreed upon by all impartial observers.

1. Japan is prosecuting an unprovoked and unjustified war of aggression. There are sound facts which explain the Japanese fear of Russia, resentment at Western imperialism, wounded pride that China will not accept her guidance in Eastern affairs. There are none which justify the present Japanese attack upon China. Each of the reasons given to the world, and widely believed among the Japanese people, is, upon careful examination, discovered to be refuted by the facts.

Japan claims that she requires additional territories for economic development and for surplus population. But Japan has hardly begun the development of territories already seized in Korea, Formosa and Manchuria, and she has failed to persuade more than an insignificant number of her home-loving people to migrate to these sparsely settled lands, not to speak of her own northern islands. Japan declares that she must save China from internal disorder, corruption and inefficiency. But her attack has come at the moment when, by the common judgment of expert foreign opinion, China was more united, more capably administered and more certainly on a sure road to orderly advance than at any time in her history. Japan states that she must protect China from communism and

from European and American exploitation. But the one certain outcome of the present conflict will be to place China in even greater economic dependence upon the West and to drive her into closer relations with Soviet Russia; and this outcome is already clearly apparent.

Japan feels it her national mission to release the peoples of the Orient from servitude to Western imperialism and to lead them in the realization of their own destiny. But the devastating rejoinder—and perhaps the most decisive refutation of the whole Japanese position—is to be found in the attitude of these peoples themselves. Among them, there is much bitterness toward Western rulers, much nationalism and aspiration for self-determination. But there is not one of them, however great the resentment at European domination, which does not contemplate one possibility with even greater distaste, the possibility of Japanese rule. From Siberia to Malaysia, one sentiment overshadows the western Pacific—dread of Japan.

2. Japan is conducting her aggression with ruthless cruelty unprecedented in modern times. The conduct of her troops in Nanking was not an exceptional outbreak, provoked by reaction from a nerve-racking campaign. In less extreme concentration it characterizes the day-by-day behavior of troops and police throughout occupied territory. In the larger cities there is now on the whole good control and order. But in communities remote from foreign observation almost a state of terror prevails; no man's property or woman's honor is safe from day to day. Third degree intimidation including torture of diabolical ingenuity is not a measure used sparingly to force secrets from persons seriously suspected of sedition; it is the hour-by-hour device of Japanese police and military throughout the occupied territory to extract false confessions from entirely innocent people, even simple peasants. These are not exaggerated charges built up from third or fourth hand rumors or from Chinese propaganda. They are reports of observations by the most experienced and responsible Christian educators and missionaries in the territory concerned.

Furthermore, these measures are not the temporary expedients of an army in the early and dangerous phase of military occupation. They are methods regularly employed by Japan in her administration of a subject people. To the peoples of north China, they come with rude shock. They are the familiar fate of the populations in Korea and Manchuria. There is no great variation in the Japanese methodology—intimidation of a whole population through wholesale, and often groundless, arrests, convictions, imprisonments; shackling of free institutions of learning above grammar school grade; extirpation by any means of every vestige of independent and progressive (not nationalistic) thought and feeling; reduction of native enterprise to Japanese domination; employment for these ends of mental intimidation, detention and torture upon anyone suspected of harboring liberal (not revolutionary) thoughts. One must study Korea, now for 28 years under Japanese control, or Manchuria, under Japanese domination for six years, for a clear forecast of what awaits north China if Japan retains control there.

3. China's resistance has amazed the military experts of the world. Japan confidently expected to conclude her conquests in a few weeks, and so informed her people. She finds herself in a struggle taxing her every resource which becomes more difficult and more dangerous with each passing week. The position of the Chinese forces becomes steadily more favorable; that of Japan steadily more precarious. After the evacuation of Hankow, there will be little within Japan's possible reach which China need fear to lose. There will be little which Japan will dare attempt to take.

China's guerrilla campaign becomes more skilled week by week, and more threatening to Japan with each mile of further advance inland. The orderly, carefully executed Chinese retirement is far from the military defeat which it may appear to be. It is a deliberate strategy of withdrawal in which, as territory is evacuated, large sections of the defending forces are disbanded, remain within the occupied territory, and are prepared to function as organized, mobile guerrillas. Almost the whole of the vast area now lying behind the Japanese "front lines" is honeycombed with such bands.

China has in hand supplies adequate for a year's campaign. There is said to be evidence that Japan is running much closer to the limit of her supplies.

4. Much more significant than this unexpectedly effective military resistance, China has been reborn as a nation. All factions and elements of her people are united in a fashion without precedent in her history. Theirs is a unity not of desperation but of secure confidence. There is no difference of feeling or of conviction or of resolution among them. They are unitedly resolved to continue their struggle until the Japanese forces have been expelled from the whole of China, including north China and possibly Manchuria. This determination is in no sense a dramatic gesture to bolster courage or impress foreigners or supply a talking point from which to negotiate. It is a quiet, clear-headed and indomitable resolution held by every person of leadership and influence in China, and by the masses of her people. To a distant perspective, it may appear a romantic hope. To the perspective of first-hand grasp of the actual situation, it is a realistic objective. It is shared by large numbers of the shrewdest foreign observers in China. The slogan of the Chinese nation is, "No peace until the last Japanese soldier has left Chinese soil." It is meant in all literalness.

China's rebirth as a nation is not merely in the matter of patriotism, but also of character and capacity for self-abnegation. The resolution of her people is taken with clear-eyed recognition of the sacrifices and years of unyielding resistance which its fulfillment may demand.

5. Japan has not conquered north China. She has not made a beginning at subduing the territories she is supposed to hold. Nothing strikes the visitor more than the meager impression which a year of Japanese occupancy has effected, even in the cities. The reports which one had been disposed to discount—that Japanese forces hold the cities and the railroad lines and almost nothing beyond—are literally true. Even the railroads are hers only while daylight lasts. Nightly for weeks the main trunk line from Mukden to Tientsin has been broken, not by Chinese bandits, as Japan reports, but by organized forays of the Chinese army. That line lies at the extreme *eastern* limit

of "Japanese territory" within a few miles of the sea. Large cities deep within "Japanese territory" are policed by Japanese troops during the day, and are in the hands of Chinese by night.

In a certain eastern province of some 25 counties, 16 have regularly functioning Chinese administrations. This is at the heart of the country which has been fully under Japanese "subjugation" for more than a year, hundreds of miles behind the "front lines." Not only are there functioning administrations of China's regular government within towns and counties and provinces. There is a regularly constituted, though secret and mobile, national Chinese government for the whole of Japanese-occupied territory, acting as a sort of branch administration for the central government. Bureaus of the central government operate secretly but effectively in all the large north China cities. Principal leaders of the government and army come and go through the Japanese lines and in and out of Peking and Tientsin almost at will, not to speak of a continuous procession of lesser leaders. Most important for those whose great concern is for the Chinese people themselves, apart from villages where Japanese troops are quartered life for the great masses in north China goes on almost as usual.

The truth is, Japan cannot subdue north China *as long as military resistance continues.* Every available man must be kept at the front and almost every resource of Japanese energy must be concentrated there. The effective policing of a single province alone has been estimated to require close to a million men. And there are six or eight provinces marked for complete subjugation.

Nothing in the Far Eastern situation is more impressive than the well-nigh unanimous judgment of impartial observers—hard-headed correspondents and military attachés as well as sympathetic partisans of China—that China cannot be defeated in the ultimate outcome.

II

But China's ultimate success hinges on one condition—her freedom to continue her resistance in her own time and way without interference or pressure from foreign influences toward a premature peace.

It is probable that the Chinese command will yield Hankow, perhaps before this article can be published in the United States. Japan will then be only too ready to welcome offers of mediation looking toward peace. Her allies in Europe will be happy to join others toward that end, or to take the initiative if necessary.

What will follow? One possibility is only too easy to imagine. The Western powers desire peace in the Far East. They will be under strong pressure from certain of their commercial interests whose properties and profits are increasingly imperiled by uncertainty and fighting. Peace groups and societies may speed to add their persuasion, preferring any peace to continued conflict. It appears to be a fixed principle of British foreign policy under the present government to insist on peace at any price. There is no American Christian leader in China who is willing to believe that our government would for one moment consider being party to such a move. Yet the President's desire to further peace everywhere is well known. Is it possible that Britain and the United States might join Japan's allies in bringing pressure to bear upon the Chinese government to make peace on the most favorable terms possible, strengthening their persuasion with exhortations toward peace, more or less vague hints of financial assistance for Chinese rehabilitation, and possibly the threat of economic and financial suasion if China should decline their good offices?

When China is first approached with a proposal to consider a truce, her reply will be a categorical refusal. But if she remains firm in her refusal, China might easily be put in the position of blocking the peace which all the world desires. To the other powerful persuasions would be added the threat of moral isolation.

Japan cannot subdue China as long as military resistance continues. But let a truce be forced upon China, and the whole situation will be radically altered. At once Japan will be freed from terrific military expenditures. More than a million men will be released from the front for productive work at home or, many of them, for the "pacification" of north China. The government will be at liberty to turn the whole weight of the nation's energies and resources upon the task of subjugation. Then the conquest of China would really begin. Only one who has witnessed at first hand the concrete results of similar "pacification" in Korea and Manchuria can possibly visualize what would thus be foreboded for the Chinese people.

Furthermore, under the skilled and relentless coercion of Japanese occupation, the effective passive resistance of the great masses of the Chinese peasantry would be slowly but surely broken down; the resolute patriotism which has been born among them during this past year would be forcefully strangled. Economically, they would be reduced to a dependence upon Japan equivalent to serfdom. Their possibilities for free and progressive education through civic and missionary schools would be drastically curtailed if not eliminated. Opium and allied narcotics would be widely peddled among them by Japanese dealers. Their ablest leaders would become subjects of arrest, imprisonment, intimidation and torture. Every visible evidence of liberal thought and aspiration would be ruthlessly suppressed. And no one can foretell how far into an uncertain future the recovery of freedom for north China would be removed.

III

It is almost unthinkable that a Christian should urge a policy involving the continuation of conflict. But in the present situation no wise and responsible Christian leader in China doubts that that is the lesser of two terrible evils. A truce now would be the worst possible outcome not merely for China but for ultimate peace and justice in the world. There is a greater evil for any people than the sufferings and tragedies of war. That evil is to fall under the control of Japan. No one who has witnessed Korea and Manchuria can doubt that. And for the world there is a far greater value than peace—that this brave and innocent nation should be uncoerced, to determine her own policy involving her very existence as she may judge best.

The interests of Japan demand an early peace. The immediate interests of the Western powers, especially their

commercial interests, favor the earliest possible peace. The interests of China require a continuation of resistance until Japan shall have been driven from her territory. The longer interests of humanity demand that China shall be free to continue her indomitable resistance.

If and when the American government is approached by any other government to join in proposing mediation between China and Japan or in any other way to interfere with China's resistance, the American government should respond with an immediate and categorical refusal to have any part whatsoever in such measures until the Chinese government itself indicates its desire for our good offices in mediation. It is the task of the Christian people of America to make certain that that is their government's reply, and to take all possible steps *in advance of the decision* to assure it. It may be that the future of China, certainly in the near future, will be decisively influenced by America's decision.

BOOKS

The Doctrine of the Church

THE CHURCH THROUGH THE CENTURIES. *By Cyril Charles Richardson. Charles Scribner's Sons, $2.50.*

ALL contemporary efforts to promote the unity of the church, in so far as they are anything more than proposals by ecclesiastical efficiency engineers to increase production, reduce overhead and eliminate costly competition, promptly run head-on into a very large question: What is the church? A great many practical cooperative arrangements can be made, and ought to be made, without stopping to wrestle with this refractory question, for a church, or *the* church, can and must cooperate with a great many organizations which have the same objectives in view, even though these organizations may be neither true churches nor parts of the true church. But a church, or *the* church, cannot unite with anything which does not partake of the essential nature of the church. Therefore, though cooperation may go forward, union must be limited by agreement upon the nature of the church.

Dr. Richardson's purpose, in this thoughtful and scholarly book, is not to trace the history of the church through the centuries but to indicate what varying conceptions of the nature of the church have been held and how these have affected the attitudes and operations of various groups of Christians. This is a service of the first importance for all those who are concerned about reunion. The total picture is not altogether reassuring. But it is better to know the facts about our conflicting views of the nature of the church than to indulge in vague sentimentalizing about "ecumenicity" merely because we liked each other when we met at Oxford and Edinburgh. What do we mean by "church" when we say we want a united church?

Perhaps by reason of his Episcopalian affiliation, Dr. Richardson makes much of what he calls the "corporate" nature of Christian faith and life. He even goes back of this to the "corporate nature of human life." This useful concept must be employed with care, lest one slip over inadvertently from the contemplation of group activity and the phenomena of social interdependence to an assumption that the group constitutes a mystical entity with a transcendental framework. Bees, ants and birds certainly lead a "corporate" life; but what of it? Is a swarm of bees anything other than a lot of bees living and working together according to the methods that are built into each one of them by its biological heritage?

The analogy tends rather to stress than to minimize the importance of the individual's dependence upon the group. Perhaps a bee can scarcely be considered an individual. Certainly a human being, whether as mere man or as Christian, is much more significantly an individual. In the earliest years the gospel was preached to individuals; something was presented to them which they could believe and do as individuals; and they were promised salvation if they believed and did it. *Then*, "the Lord added to the church those that were being saved." (The revised text does not mention the church even in that connection.) Remembering the episode of Philip and the Ethiopian—which came as near to being conversion in a social vacuum as anything could be—it seems impossible to believe that in the days of the apostles fellowship in a community of believers or participation in a "corporate" life, however important it may have been, was the primary essential. So I find myself unable to follow the author in such statements as these: "The profoundest knowledge of the early Christians was . . . that the searching demands Jesus made upon men . . . could only be realized in the fellowship of a community. . . ." "The whole emphasis of the early Christians was upon the divine source and corporate nature of the Christian faith. They knew nothing of individualistic Christianity." "The early Christians started with an awareness of the unity of the whole people of God, of which the individual congregations were but the representative and local manifestations." It is true that "modern thinking about the church, especially in America"—that is, the conceptions of voluntarism, of religious liberty, and of the church as the fellowship of free believers—"has its roots more in the Enlightenment than in the developments of classical Protestantism." But its roots go farther back than that. I find them in the New Testament. The institutional unity of the church, both in idea and in fact, owes far less to any first century concept of the "corporate" nature of the process of salvation than to the exigencies and pressures of history. Yet I would also insist that "the church is essentially, intentionally and constitutionally one."

If anything that has been said suggests that the author's judgments are colored by a sectarian interest, that impression should be promptly corrected. No such bias is present. But it might be argued—and I would argue—that he errs in making the "catholic" concept of the church primitive and in making "modern thinking about the church, especially in America" a by-product of the skeptical Enlightenment.

Dr. Richardson gives much more than a history of the doctrine of the church. He discusses, as fully as space permits, the efforts to realize both the medieval and the Reformation views of the church, and the struggles of the church with other interests. The treatment of Augustine is excellent. Adequate (and somewhat unusual) attention is paid to the place of discipline in the early and middle centuries. The section on the Reformation is admirable, except for a somewhat disproportionate stress upon the Calvin-Servetus episode and upon the more fanatical phases of Anabaptism. There were far more significant Anabaptists than the Münster prophets. Wiclif, strangely enough, is not mentioned, and John Huss was merely the leader of a "national rising"

among the Czechs. The author's liberal and historically sound views of episcopacy lead him to dwell upon Hooker to the exclusion of Laud and his like in his discussion of the English Reformation, though Laud comes in for later mention.

My estimate of the value and importance of this book may be judged by the space devoted to reviewing it. It is both valuable and important. It is well worth buying, reading, studying, criticizing and reading again.

W. E. Garrison.

The World Before You Lies

The College Journey. *By Ronald B. Levinson and 32 Associates. Thomas Nelson & Sons, $2.50.*

THIS BOOK, in addition to being an orientation course for college students, is an excellent introduction to "the world at large" for the general reader. Surveys of some kind have often been attempted in college curricula, but not always with complete success. Years ago a great American university offered a course entitled "The Nature of the World and of Man" which only "first-year students of superior intelligence" were permitted to take. It confined itself to the physical and biological sciences, however, avoiding all the humanities such as language, drama, music, religion and philosophy. Other colleges have offered courses in civilization, stressing the historic development of society from the earliest times to the present.

Professor Levinson frankly admits that any survey which takes all knowledge for its province invites the danger of confusing the reader rather than helping him. He has attempted, therefore, to arrange the present volume "with a view of averting just this risk." To the natural sciences of earlier attempts he has added the social sciences and the humanities; and, to guard against a narrow or fragmentary view, he has devoted fully half the book to a historic introduction of each of these fields and provinces in terms of its relation to the others.

There follows in the second half of the book a veritable dress parade of mathematics, astronomy, physics, chemistry, geology, biology, psychology, education, government, history, the languages, the fine arts, religion and, at last, the editor's own specialty, philosophy. These are now scrutinized in the light of what they offer in terms of vocational possibilities, human well-being, or possibly sheer intellectual or emotional satisfaction.

It would seem at first glance inconceivable that all this is possible within less than 600 pages; but the authors—colleagues, for the most part, at the University of Maine—working in close collaboration with the editor, have succeeded in turning out a volume remarkable for the degree of integration which they have achieved. The need for precisely this integration they have constantly kept in mind. There is transmitted to the reader, as he follows chapter after chapter, a sense of cosmic togetherness. Here is the world with its varied fields of interest; but they are not separate and apart. The study of language, for example, approached historically, unfolds into the study of related languages. Chemistry merges on the one hand into biology, and on the other with physics and mathematics to lend its indispensable aid to the study of astronomy. And even the fine arts reflect the economic life of the people who created them.

Having said all this the reviewer may be permitted to observe that even this book has not included "everything." Studies more directly related to such vast fields as technology, forestry, home economics, *et cetera,* with a tremendous vocational outlet and a wide appeal in terms of general interest, would add pages to the book, but they would also quite possibly enhance its value. But this is not to be construed as a criticism. Any such deficiency can be remedied by simple addition, and requires no change in the general plan.

Whether or not this book will supply the need for orientation long felt in academic circles will depend largely on the instructor. That it makes exciting and profitable reading at least one general reader can testify.

Edwin T. Buehrer.

Books in Brief

Teachable Moments, A New Approach to Health. *By Jay B. Nash. A. S. Barnes & Company, $1.50.*

This is a buoyant book. Even the reviewer feels better for reading it. Even the scientists do not know much about hygiene, in the author's opinion. The known facts are few and the valid rules are simple: sleep enough; rest plenty and often; eat simple foods. Negatively, avoid patented and commercialized foods and drugs. There are sensible suggestions as to what the family and the community should do to promote health. The author is chairman of the department of physical education and health in New York University.

Cuthbert Tunstal, Churchman, Scholar, Statesman, Administrator. *By Charles Sturge. Longmans, Green & Company, $7.50.*

Tunstal (1474-1559) played a part in the English reformation. He was a friend of the humanists, Erasmus, More, Colet, Grocyn and the rest, was twice bishop of Durham (under Henry and Mary) and was twice deprived of his see (by Edward and Elizabeth). His biography, ably written from source materials, is a study in the conservative influences through the turbulent years of the English reformation.

A Town Is Born, An American Christmas Story of Today. *By Tom Sayres. The Macmillan Company, $1.50.*

Of course the scenery is all wrong, as the author disarmingly admits, with the action happening in a Pullman car instead of a stagecoach and with the Dickensian accessories replaced by American substitutes, but it comes off pretty well for all that. This story is better than merely good, and it works around to a transformation no less than that of Scrooge and a "social gospel" (if you want to call it that) on a larger scale than the cure of Tiny Tim.

The Making of the Minister. *By William H. Leach. Cokesbury Press, $1.50.*

Dr. Leach, who edits *Church Management,* probably knows the American ministry as well as any man in the country. His professional concern is largely with the minister as the responsible head of an institution—the local church. But he views this function in a wide perspective and is far from seeing the minister as an executive who operates chiefly through push buttons and a filing system. In this very practical discussion of the minister's work and the ways in which he may fit himself to do it, a fine balance is preserved between efficiency and spirituality. One will look far before finding a book that deals with the lofty opportunities, the weekly routine and the pitfalls and temptations of the ministry with more information or a healthier vein of common sense.

The Starry Bible. *By Frank L. Rose. Commentary Publishing Company, Lyndon, Kan., 50 cents.*

"God's purpose in naming the individual stars, the constellation groups and the asterisms was to reveal the saving

gospel of the Lord Jesus to the peoples who lived upon the earth before the Bible was given." So the starry heavens become "rich in typology." "Bootes, the Centaur, the Twins, etc. are types of the Lord Jesus. Fishes are typical of the followers of Christ. These facts were known to the simple people who inhabited the earth in the early days." The temptation to quote further must be resisted. The star-maps are better than the spelling. Those who wish to pursue these pious fantasies in more detail than is afforded in the 30 pages of this pamphlet may revert to *The Gospel in the Stars,* by J. A. Seiss, published about half a century ago.

TRATTATO D'ESTETICA. *By Marco Treves. "La Nuova Italia" Editrice, Firenze.*

Noting that while many have written of particular arts few have written of art as a unity, and that these few have not treated the subject scientifically, the author promises that this work will be "the first book to treat systematically and with scientific method all the problems of this science"—the science of art. In a second volume he proposes to discuss the arts separately. In claiming to have reduced aesthetics to an exact science and to have arrived at demonstrably true solutions of *"all* the problems" relating to art and beauty, the author seems to have staked out rather more territory than he has effectively cultivated. He writes a very interesting treatise, replete with his own insights and with illustrations from Italian poets, who are cited as authorities much as a biblical theologian quotes texts to prove his points. There are traces of the formalism of Thomistic argument. But there is more dictum than demonstration, and one must at least await the second volume before conceding that the publication of this work marks the birth of a new science.

THE BACK DOOR. *By Julian R. Meade. Longmans, Green & Company, $2.50.*

The line between art and propaganda is sometimes hard to draw. *The Back Door* is perhaps both. As a novel it has solid merit. But since its characters are the humble Negroes who serve the whites in kitchens and factories it can hardly help being also a plea for social justice. Pretty young Mary Lou (racialists would say she was pretty because she had a white grandfather) knows her place—knows it so well that she fears to ask the help of her kindly employers, aristocratic Mrs. Carey and her novelist son Warner, when her husband Junie sickens of tuberculosis. Warner Carey has won the enmity of his set by agitating for the sanitarium for Negroes which might have saved Junie. But Junie dies, and at the very moment when Mary Lou, in order to keep a roof over his head, yields to the lust of the white man who has been pursuing her for months. Warner learns too late what has happened. "If I did write it," he says bitterly, "nobody would believe me." But Mr. Meade's thesis comes poignantly home. The tragedy is not only Mary Lou's, but that of all her people and of the whites who have hardened their hearts.

Books Received

Rural America Reads. By Marion Humble. American Association for Adult Education, 60 East 42nd St., New York, $1.00. This study of rural library service reports on the reading habits of rural and village people, surveys the functions of community libraries, indicates how far the supply of libraries falls short of the need, and gives useful hints in regard to the selection of books.

Insanity Fair, A European Cavalcade. By Douglas Reed. Random House, $3.00. (To be reviewed.)

The Invincible Advance. By Alfred W. Wasson. Department of Education and Promotion, Board of Missions, Methodist Episcopal Church, South, Nashville. A compact but comprehensive survey of Christian missions, from the first dynamic drive in the early centuries down to the "rethinking" of our own day. An earnest and intelligent discussion, with the emphasis upon the function of Christianity in helping to remake the modern world.

America Now, An Inquiry into Civilization in the United States by 36 Americans. Edited by Harold E. Stearns. Scribners, $3.00. (To be reviewed.)

Liberty, Equality and Fraternity. By Fulton J. Sheen. Macmillan, $2.00. (To be reviewed.)

Reason and Revelation in the Middle Ages. By Etienne Gilson. Scribners, $1.50. (To be reviewed.)

The Flashing Stream, A Play. By Charles Morgan. Macmillan, $2.50. (To be reviewed.)

Behind the Ballots, The Personal History of a Politician. By James A. Farley. Harcourt, $3.00. (To be published Dec. 1.)

The Far Eastern Policy of the United States. By A. Whitney Griswold. Harcourt, $3.75. (To be published Dec. 1.)

China Calls. By Roberta Ma. Southern Baptist Foreign Mission Board, Richmond, Va., 25 cents. A statement of China's case and an appeal for moral and material (not military) support by the Christian peoples. The author, a Christian Chinese of the highest character and culture, Ph.D. from the University of Texas, has taught for ten years in Chinese colleges and universities and is at present using a leave of absence from Sun Yat Sen University at Canton to work for Chinese relief in America.

Spiritual Potencies. By Frank S. Tolman and Mary W. Tolman. Fortuny's, 67 W. 44th St., New York, $2.00. An attempt to derive from Scripture a statement of the essence of all things and the power that produces all events. The method is strictly textual and all texts are considered as authoritative nuggets of truth, without regard to authorship, historical setting or context.

Fact: A Monograph a Month. Edited by Raymond Postgate. 19 Garrick St., London, W. C. 2. True to the name, the 100-page monographs of this sixpenny series present facts rather than opinions or arguments. The four volumes at hand deal with "Roosevelt and his New Deal," "History of Negro Revolt," "Portrait of a Mining Town," and "Desolation of the Highlands."

China Marches Toward the Cross. By Earl Cressy. Friendship Press, 25 cents. A pamphlet of 79 pages describing the conditions of missions and missionaries in China (as of August 1938), with additional chapters minimizing the communist influence and stressing the unbroken morale of the Chinese people.

Shadow over Europe, The Challenge of Nazi Germany. By Shepard Stone. Foreign Policy Association, 25 cents. A "Headline book" of 94 pages, with 17 maps. Objective and uncolored, but not uncolorful. The lurid hues are in the facts themselves. Recent enough to include the partition of Czechoslovakia. This is *multum in parvo* on the whole subject of post-war Germany.

The Clayton Clan. By Mary Heathfield. J. H. Hopkins, $2.50. (To be reviewed.)

Garland of Bays. By Gwyn Jones. Macmillan, $3.00. (To be reviewed.)

Riders at the Gate, A Volume of Verse. By Joseph Auslander. Macmillan, $1.75. (To be reviewed.)

The Rape of Palestine. By William B. Ziff. Longmans, $3.50. (To be reviewed.)

Seeing New York. By Elizabeth Hubbard Lansing. Crowell, $2.00. A grand guidebook to New York for children; or just as good as the guide for an imaginary trip to the metropolis. In fact, a charming and informative book for any visitor from or dweller in the provinces.

"Tell Me the Truth, Doctor." By Irwin I. Lubowe, M. D. Dorrance, $1.50. "A frank and educational discussion of social diseases and sex hygiene in the privacy of the physician's consulting room."

The Story of a Soul. By Theodore Marburg. Dorrance, $1.25. A five-act play in blank verse based on the life of Marie Adelaide, Grand Duchess of Luxemburg. It was she who protested vainly against the march of German troops across Luxemburg in 1914.

Drug Addicts Are Human Beings. By Henry Smith Williams. Shaw Pub. Co., Washington, D. C., $2.50. "The amazing story of our billion-dollar drug racket, how we created it and how we can wipe it out." The author's eminent competence and standing

guarantee that this is no mere mongering of sensations; its contents, though sensational enough, are strictly factual. The argument is an indictment of the "narcotics code" which overrides the Harrison Drug Act of 1914, takes the matter out of the hands of the doctors and delivers the addicts to the tender mercies of the dope ring.

The Constitution Reconsidered. Edited by Conyers Read for the American Historical Association. Columbia University Press, $3.75. (To be published Nov. 22.)

Through the Fog of War. By Liddell Hart. Random House, $2.50. (To be reviewed.)

My Valuable Time, The Story of Paul Bridgman Boyd. By Amy S. Bridgman. Stephen Daye Press, Brattleboro, Vt., $1.50. A record of the short life of a precocious youth who died while in college—but not because he was precocious. It was a life as beautiful as brief. The story is told with insight and without sentimentality, in such a way as to make it a valuable case study in the development of character and personality.

CORRESPONDENCE

Peace Psychology

EDITOR THE CHRISTIAN CENTURY:

SIR: Thank you for your very able editorial, "More Billions for 'Defense'?" as fundamentally sound as it is timely. Would that it and Mr. Harold Bosley's fine article, "A Defense of Radical Peace Sentiment," might be printed in pamphlet form for distribution by the thousand!

Taking a long range view of world affairs, the most disturbing factor in this year of our Lord 1938 is not the increased prestige of Hitler in Europe, or the growing power of Japan in the Far East—though both of these have their serious aspects—but the apparent lack of poise and stability on the part of a majority of the 130 million people called Americans. The ease with which not only millions of men on the street, but many of our otherwise intelligent leaders, can be stirred up by a little deliberate propaganda to give their wholehearted support to a "defense" program not only palpably unnecessary and absurd, as you make clear, but actually dangerous in its inevitable reactions, does not augur well for the future of America or for the peace of the world.

Apparently all that is needed to get many sincere persons to swallow whole a super-armament program useful only for foreign war is to label it a "defense" program and coat it with a thin layer of pious words about America's earnest desire for peace and disarmament but that we are forced to arm by the actions of other wicked nations! Perhaps the most significant commentary on the President's ever recurring claim of innocence in this regard, repeated in his recent irritating and provocative radio address when he said, "For more than twelve years the United States has been steadily seeking disarmament," is the deliberate and carefully weighed statement of Mr. Hoover in his address to the Women's Republican Club in New York last January when he said: "We shall be expending $200,000,000 more than any other nation on earth. We are leading the arms race."

Too many of our people do not decide what is needed for "adequate defense" on the basis of reason or a knowledge of world conditions or the size of any naval forces that could possibly be brought against us, but by their emotional reactions which are all too easily aroused by a little subtle propaganda, shrewdly timed, about "spies!" and "Hitler to dominate the whole world." We must build a more intelligent and stable public opinion that not only will not topple over in every puff of petty "patriotism," but that can stand up under the periodic hurricanes of propaganda issuing from Washington.

This being true, you will understand, perhaps, why my favorable reaction to your strong editorial on "Defense?" is only equaled by my grave concern over the atmosphere of your previous editorial "Hitler Bestrides Europe!" Such phrases as "Czechoslovakia betrayed and deserted," "dismembered," "carved up," create a psychological atmosphere that prepares people's minds to swallow whole the administration's "defense" program. It was the *color-tone* of the editorial which worried me, rather than its actual content, for you did make clear that Czechoslovakia, "a hodge-podge of quarreling minorities, was created as it was at the dictates of the French general staff." One's deep sympathy for the Czechs, and disapproval of the unworthy factors that were mingled with the worthy in the Munich agreement, need not cause us to overlook the fact that the situation created by the post-war treaties in a spirit of vindictiveness could not be permanent and ought to have been revised before Hitler came upon the scene.

It is too bad, indeed, when "even Republican papers support" this build-up for "defense." But to me it is equally discouraging when even our religious press and some of our peace journals unwittingly, directly or indirectly, give aid and comfort to the enemy by so preparing the psychological soil in the minds of their readers that the seeds of propaganda from the military headquarters take root all too readily. If we wish to repeat the folly of 1917 one of the best ways to accomplish it is to give the American people a build-up about Hitler such as we were given twenty years ago about the Kaiser. Then we shall be all set for another war to make the world safe for democracy.

We have been taught by a rather keen student of human nature, "Let not thy left hand know what thy right hand doeth," but this as I recall was to apply "when thou doest alms," *not* when thou makest a foreign policy! The sickening tragedy of the present situation is that our President seems obsessed with the idea of signing pious peace messages with one hand while wildly waving irritating and irrational aggressive armament programs with the other! He has not been alone in this, of course, and perhaps the most outstanding lesson that the world should learn from the recent European crisis—when world catastrophe was barely averted at the last minute—is that such an impossible mixture of peace programs and military measures as we have had in America, Europe and Asia during the last twenty years could in the very nature of things have led us nowhere else than to the very brink of chaos.

If we would have peace, we must cease trying to blow hot and blow cold at the same time. And if we would influence the President's action in this regard, would it not help if such a worthy periodical as The Christian Century were always careful to set the administration a better example?

Melrose, Mass. MARK R. SHAW.

The People Should Pay

EDITOR THE CHRISTIAN CENTURY:

SIR: The final paragraph of your editorial, in the current Christian Century, "Billions for Defense," raises the problem of how the armament program is to be financed. You say, "Sources close to Mr. Roosevelt suggest that this might be paid by a special surtax. . . . Mr. Baruch, reflecting the viewpoint of the Wall Street where he normally operates, favors a sales tax—a tax that would put the burden of the new arms expenditures largely on the poor."

Well—why not?

The imbecilic Congress which burdens this country with unnecessary expense is not primarily elected by the payers of sizable income taxes. At least, I have always supposed that it wasn't; I have always supposed that the elective burden rested very fully upon those who may be included among the above-mentioned "poor." You ask if there is not sufficient good sense among the people to demand time for cool-headed consideration. As a very minor capitalist, it has been my observation that the only people who give such matters any thoughtful consideration are those who foot the governmental costs of bad investment and unnecessary expense.

The people who elect and the people who tolerate our present legislators are those who should pay their bills. The sales tax might induce "cool-headed consideration" on the part of "the people." Certainly it would touch them. Unfortunately, legislators appreciate this last fact only too well.

Raleigh's Orchard, Higganum, Conn. A. C. WESTERVELT.

NEWS *of the* CHRISTIAN WORLD

Credit War Still On in Alberta

Magistrate Hostile to Plan Dismissed for 'Inefficiency'—Government Sets Up Credit Houses

(Correspondence from Alberta)

EDMONTON, Nov. 2.—"Alberta's social credit government retaliates upon the courts." Such was the interpretation placed upon the recent dismissal by Mr. Aberhart, premier and attorney-general, of Mr. Gibson, police magistrate of Edmonton. The opinion was freely expressed in the newspapers that nothing done or left undone by Mr. Gibson merited his dismissal. He is thoroughly educated, soundly trained in law and of wide experience in court practice. He is at his prime physically. He is widely regarded as a man of rare judgment and of calm and dispassionate temperament, fitting him to be an exceptionally competent magistrate and judge.

* * *

Remembered Reasons

His dismissal came as a blow to his many friends who could not account for it until it was recalled that it was Mr. Gibson who, nearly 10 months earlier, had remanded for trial G. F. Powell, British social credit "expert" brought from England to assist in establishing social credit in Alberta, and J. H. Unwin, social credit whip in the legislature. These men were charged with the publication of certain defamatory leaflets. Readers of these articles will recall that they were both subsequently convicted in the supreme court and sent to jail.

* * *

'Inefficiency' Urged

Mr. Aberhart's displeasure or, as he called it, his "shame" at what the courts had done could not vent itself upon the supreme court, for its judges are appointed for life and can be dismissed only upon the joint action of the dominion and provincial parliaments. But Mr. Gibson was entirely at his mercy. So, as those who take this side say, when sufficient time had elapsed, as Mr. Aberhart might think, to cause people to forget the real reason, he acted. Mr. Gibson asserts that he was given no reason, and all that Mr. Aberhart has said since is that the dismissal was for inefficiency.

* * *

A Little Hitler in The Making

There is much to give color to the interpretation of this incident as retaliation, such as the government's vindictive treatment of the lieutenant-governor and the dismissal from the civil service of many of our most capable and responsible citizens who did not subscribe to social credit. And when we recall the efforts to muzzle the press and to prevent by law appeals to the courts against provincial legislation, and see how lightly these dearly bought British liberties are esteemed, we realize that we have in our premier all the makings of a little Hitler.

* * *

Division of Opinion

But it would give a very wrong impression of Mr. Aberhart's political strength not to say that there are many who still support him, and they are not all of foreign extraction by any means. They say that social credit has not been given a trial yet, because every effort of the Alberta government to put it into effect has been throttled by the dominion government or by the courts. They believe that their leader would be willing to be called a dictator or even to be one temporarily if only he might thereby deliver the poor of the people from beneath the heel of the financial Pharaoh.

So we have in Alberta, on the one side, perhaps a half of our people praying that "the voice of the tyrant may be hushed, his mad rage hushed," while the other half are entreating that the might of their modern Moses may be miraculously multiplied and the "horse and rider of the Egyptians thrown into the sea."

* * *

Government 'Credit Houses' Set Up

A new effort to realize something of the social credit idea is now being made in the setting up of "credit houses" at various points. The public generally, including your correspondent, does not know very well just how they are expected to function, but evidently it is to be through the retail merchants. The premier has stated that they will all be under the management of men experienced in banking. His political opponents have wickedly dubbed them "government bucket-shops."

They cannot succeed without the confidence and cooperation of the retail merchants, but only a very small percentage of these in the larger towns and cities have expressed willingness to cooperate. One of the larger towns, through its retail merchants association, has definitely refused to use the local credit house. The merchants state that they do not see any way in which it will give them better or cheaper service than they are now receiving from the banks. And they do not like the considerable cash deposit that each merchant has to make with the government before he can become a recipient of its possible benefits. When a large percentage of the merchants are refusing, it is to be expected that a small number will cooperate and advertise the credit houses to draw the trade of those who deserve to see the social credit plan operative in Alberta.

A. D. MILLER.

Bishop Rogers, Formerly of Ohio Diocese, Dies at 61

Dr. Warren Lincoln Rogers, who resigned a few weeks ago as bishop of the Protestant Episcopal diocese of Ohio, died in a hospital at Mt. Vernon, O., five hours after he suffered a paralytic stroke. Bishop Rogers had been in poor health for several months but had recently regained much of his strength. He was succeeded by Rev. Beverly D. Tucker as bishop of Ohio.

Episcopal House of Bishops Meets

Layman Urges Social Action in Chief Address—Dictators Deplored—Methodists Hold Conference

(Correspondence from the Mid-South)

ABERDEEN, MISS., Nov. 3.—Memphis has just been host to the first meeting of the Episcopal House of Bishops ever held in this area. The outstanding feature of this meeting of bishops was a speech by a layman, Francis Sayre, assistant secretary of state, who in an earnest, devout and unpolitical address urged putting the faith of Christ into social action. Salient sentences were: "We must put into action our faith of brotherhood beyond the narrow confines of class, race or nation. To be a Christian is to declare war on all that undermines human life. Christians must unite to eliminate war, exploitation of the weak, and the race and color bars that poison human relationships." This is radical doctrine for the deep south. The colored choir of Okolona College, of which your correspondent is chaplain, sang spirituals at the bishops' banquet.

* * *

Many Bishops Resign

The session received the resignations of a dozen bishops. Bishop Bratton of Mississippi was among the number retiring, after an episcopate of more than 30 years. He has been outstanding for his deep and abiding interest in the Negro and in tangibly expressing it. He is succeeded by his coadjutor for the past 20 years, Bishop William Mercer Green, grandson of the first bishop of the diocese, known for his social preaching which is unusual among socially inert southern bishops.

* * *

Christianity and the British Empire

Two new bishops were elected: Father Spence Burton of the Society of St. John the Evangelist as suffragan for Haiti, in charge of work in the Dominican Republic, and Dean Alexander Blankenship of Havana as bishop of Cuba. Bishop Demby, Arkansas suffragan who has been the only Negro member of the house for many years, submitted his resignation on the last day of the meeting. Though hindered by prejudice, he has done a faithful work in ministering to his brethren. A number of bishops were taken for a ride over the vicinity after the meeting. The Bishop of Washington was taken for a ride in the last session, when his oratorical message identifying Christianity with the British Empire was severely criticized by his fellow bishops, revised, and then innocuously interred in the proceedings.

* * *

Pity the Poor Germans

Several bishops saw their first cotton field. Southerners expect them to go home as experts lecturing on the sharecropper

problem. Much sympathy was expressed for oppressed races in Berlin and other distant places, but none for Negroes in Memphis. Brave denunciations were made against the German Führer, but the totalitarian dictator of Memphis was unchallenged. Courage is inversely proportionate to distance.

Bishop Parsons' presentation of the closer relationships with the Presbyterian Church, U.S.A., was the outstanding advance of the meeting. At the suggestion of Bishop Davis, each bishop is asked to conduct discussion groups with Presbyterian clergy and laymen in his diocese.

* * *

Baptist Youth Swamp City

Memphis was host the week before to the Southern Baptist Youth convention. Thousands of enthusiastic youngsters swamped the city and adopted less conservative resolutions than is customary. The speakers were either veterans who are overworked at all conventions or young people as yet unknown outside of their localities.

* * *

Mississippi Methodist Conference Meets

The chief event in the Mississippi church year is the meeting of the Methodist conference. The North Mississippi conference met in New Albany, in a church in which your correspondent regularly holds Episcopal services. Four new elders were chosen, mostly young men rising to prominence, liberal and sympathetic. Most of the larger churches obtained new pastors. The group of younger Methodists who are almost alone in proclaiming a gospel of social redemption were generally promoted, although they are all by now in one area, probably by accident. There were no stirring issues or pronouncements. Bishop Decell, native Mississippian elected bishop last year, was in charge of the conference in the illness of Bishop Hoyt Dobbs, who is beloved by all the little preachers because he calls everyone "doctor."

CHARLES GRANVILLE HAMILTON.

Episcopal Forward Movement Plans 'Team Visitations'

The Forward Movement Commission of the Protestant Episcopal Church has made final plans for an aggressive campaign among the churches of that fellowship looking toward "revitalization and rehabilitation among the clergy, laymen, women's organizations and young people's groups." A series of team visitations will be made to the dioceses of the church by groups of leaders during the coming winter and spring. Although patterned somewhat after the national preaching missions held a year ago, the object will be to train clerical and lay leaders in each diocese to carry on a more intensive program of activities with their prime purpose the application of Christian principles to everyday life.

Noted Church Architect Dies Following Active Career

George W. Kramer, who during a career of 55 years as a church architect designed more than 2,200 churches and other public buildings, died at East Orange, N. J., on Oct. 20, at the age of 91. Mr. Kramer devised the so-called "Akron plan" involving the semicircular arrangements of classrooms in Sunday schools.

Czech Crisis Stirs India Congress

Send Message of Sympathy to Benes—Gandhi Pleads for Czech Acceptance of Nonviolent Resistance

(Correspondence from India)

NAGPUR, Oct. 17.—The working committee of the national Congress was in session in Delhi when the Munich settlement was arrived at, and adopted the following resolution, which Subhas Chandra Bose, president of the Congress, cabled immediately to President Benes: "The working committee have been following with great anxiety the events as they have been developing in Europe. They view with great concern the unabashed attempt being made by Germany to deprive Czechoslovakia of its independence or reduce it to impotence. The working committee send their profound sympathy to the brave people of Czechoslovakia in their struggle to preserve their freedom. Being itself engaged in a war, nonviolent but none the less exacting, against the greatest imperialistic power on earth, India cannot but be deeply interested in the protection of the Czechoslovakian freedom. The committee hope that the better part of human nature will assert itself and save humanity from the impending catastrophe."

* * *

Gandhi Comments on India's Stake

Mr. Gandhi, commenting on this resolution, wrote: "Let the Czechs know that the working committee was wrung with pain while their doom was being decided. The pain was quite selfish in a way. But on that account it was the more real. For though numerically we are a big nation, in terms of Europe—i.e., in terms of organized scientific violence—we are smaller than Czechoslovakia. Our liberty is not merely threatened, we are fighting to regain it. The Czechs are fully armed; we are wholly unarmed. And so the committee sat to deliberate what was its duty by the Czechs, what part the Congress was to play if the war cloud burst. Were we to bargain with England for our liberty and appear to befriend Czechoslovakia, or were we to live up to the creed of nonviolence and say in the hour of trial that we could not associate ourselves with war even though it might ostensibly be for the defense of Czechoslovakia whose very existence was threatened for no fault of hers, or for the only fault that she was too small to defend herself singlehanded? The working committee had almost come to the conclusion that it would not accept the opportunity to strike a bargain with England, but would make its contribution to world peace, to the defense of Czechoslovakia and to India's freedom by declaring to the world by its action that the way to peace with honor lay not through the mutual slaughter of the innocents, but only and truly through the practice of organized nonviolence even unto death."

* * *

Free France and England, Leader Pleads

The general impression is that the Munich agreement has only postponed war. During the breathing spell Mr. Gandhi is presenting his way of nonviolence to the Czechs. He says: "I suggest that if it is brave, as it is, to die fighting against odds, it is braver still to refuse to fight and yet refuse to yield to the usurper. If death is a certainty in either case, is it not nobler to die with the breast bared to the enemy, but without malice against him within?" Mr. Gandhi develops this idea further in an article he has written this week under the caption, "If I Were a Czech." In this he says: "In spite of all the good will in the world England and France cannot save them [the Czechs]. Their intervention can mean only bloodshed and destruction such as has never been seen before. If I were a Czech, therefore, I would free these two nations from the obligation to defend my country. And yet I must live. I must have absolute independence or perish. To seek to win in a clash of arms would be pure bravado. Not so, if in defying the might of one who would deprive me of my independence, I refuse to obey his will and perish unarmed in the attempt. In so doing, though I lose the body, I save my soul, that is, my honor."

* * *

Hitler's Response Unpredictable

To one who might object, "Hitler knows no pity. Your spiritual effort will avail nothing before him," Mr. Gandhi replies: "You may be right. History has no record of a nation that has adopted nonviolent resistance. If Hitler is unaffected by my suffering, it does not matter. For I shall have lost nothing of worth. My honor is the only thing worth preserving. That is independent of Hitler's pity. But as a believer in nonviolence I may not limit its possibilities. Hitherto Hitler and his like have built upon their invariable experience that men yield to force. Unarmed men, women and children offering nonviolent resistance without any bitterness in them will be a novel experience for them. Who can dare say that it is not in their nature to respond to the higher and finer forces? They have the same soul that I have."

Others might protest: "What you say is all right for you. But how do you expect your people to respond to this call? They are trained to fight. In personal bravery they are second to none in the world. For you to ask them to throw away their arms and be trained for nonviolent resistance is in vain." Mr. Gandhi answers: "You may be right. But I have a call I must answer. I must deliver my message to my people. This humiliation has sunk too deep in me to remain without an outlet. I, at least, must act according to the light that has dawned on me."

* * *

Gandhi's Birthday Celebrated

On Sept. 21 Mr. Gandhi completed his 70th year, and the whole country celebrated this happy event for 12 days. The poet Tagore, addressing the inmates of his *ashram* at Santiniketan on Sept. 21, said: "Changing historical circumstances demand a constant revaluation of systems of ideas and of particular traditions in politics or in social affairs. The process of readjustment continues. But the principle of truth which Mahatma Gandhi has brought into the arena of public affairs must endure."

P. OOMMAN PHILIP.

Quakers Report World Conditions

Rufus Jones on South Africa—Clarence Pickett Finds in European Lands No Enthusiasm for War

(Correspondence from Philadelphia)

PHILADELPHIA, Nov. 1.—"I can see no hope of a satisfactory solution of the race and color problems in South Africa until those who compose the majority section of the white race there, who control the destiny of the native peoples and who form the dominant party give birth in their hearts to a gentler, sweeter and more humane and Galilean spirit of brotherhood," Prof. Rufus M. Jones of Haverford College declared in his report to the joint yearly meeting of the Philadelphia Friends concerning the deputation to South Africa, authorized by the Friends World Conference. He paid tribute to their greatest figure, Jan Smuts, who "carries his Greek New Testament with him, reads it every day and has completely revolted from the hard theology of his youth and of the church to which he has belonged. Smuts intends in the closing years of his life—he is 68—to be a loyal Galilean and wants his country to become great by being first of all genuinely good. The Dutch preachers, however, have guarded their ancient theology, their stern Calvinistic faith, the tendency to find their ideals portrayed in the Old Testament accounts of the Hebrew commonwealth. They find it difficult to think of the descendants of Ham as other than hewers of wood and drawers of water, who are to be kept strictly in their humble place."

* * *

Missionaries God-sent

"If ever the missionary seemed to be a God-sent person, he is that in a peculiar sense in South Africa," reported the Quaker mystic. "Missionaries have built hospitals, brought the touch of love and healing and have pushed forward the opportunity for native and colored education." He deplored the depressed condition of the South African natives, who "must pay an annual poll tax of $5, an intolerable economic burden. Failure to carry the poll tax receipt means immediate arrest. The average wage of the native workers in the Transvaal is $17.50 per month—one-fourth of the white laboring man's wage! Unless he is working as a farm or house servant, he must live in a segregated 'location' outside the town. The average rent of a two-room house in a 'location' is $5 a month. If the children go to a segregated school, they must pay tuition, while public education is free for white children in their school."

* * *

Warnings of Revolution

President Thomas A. Jones of Fisk University, another member of the deputation, warned South African capital and labor that there may be a violent uprising of the black proletariat there unless there is an advance through collective bargaining. Because of the diversity of tribal backgrounds, however, this Pan-African movement will be slow to materialize. Concerning evidences of fascistic sympathy in economic and political organizations, he declared it is now a toss-up between loyalty to Britain and to the totalitarian states. If Britain is tactful and not dictatorial, the forces to keep the Union of South Africa within the British Commonwealth seem sufficient. Dr. Jones' third field of interest dealt with democratic methodology in working with disadvantaged race groups. Natives should not be expected to work out their problems alone. The whites must work not by nor for, but with them. President Jones also disclosed a need in Capetown or Johannesburg or both for a Quaker center, like those at Paris and Vienna and the one projected for Shanghai. The historic contacts of the Quakers prior to and during the Boer War would make their influence effective to interpret favorably the Dutch to the British, the British to the Dutch and both to the natives. A Quaker worker from such a center, he felt, should also serve on the Race Relations Institute there.

* * *

No War Spirit In Europe

Clarence Pickett, executive secretary of the American Friends Service Committee, who recently returned from his three-months' tour of Quaker work in Europe, was much impressed on the Continent by the lack of enthusiasm for war. This seemed obvious not only in Germany, where he was until two days before the Munich settlement, but throughout Europe. He sensed the profound determination of the people not to get into war. There were no demonstrations for war. Everywhere over there the people felt that what happened, even for Czechoslovakia, was infinitely better than war.

* * *

Quaker Work in Czechoslovakia

The Protestant groups in Czechoslovakia he found hard pressed by the new political setup, for the state church there is exceedingly liberal. Because of their contacts, the influence of the Quakers in that country is far in excess of their small numbers. The English Quakers have sent two representatives to Prague as helpers with the Protestant groups. Another will be sent by the American Friends Service Committee. In Vienna Mr. Pickett found the refugee problem paramount among the Quakers. The Friends Center is handling 500 cases a week, chiefly Christians, for immigration not only to America but to other countries.

* * *

And So Forth

When Dr. William Barrow Pugh was installed in the Second Presbyterian Church here on Oct. 20 as stated clerk of the General Assembly of the Presbyterian Church, U. S. A., it was the first time that such an impressive service was held. His predecessors, Dr. Lewis S. Mudge and Dr. William H. Roberts, had taken office without any ceremony. The installation sermon by Dr. Mudge was an able presentation of Calvinism and a strong plea for church unity.

Rev. Lazar Kirchenkoff, Russian Orthodox priest at Palmerton, Pa., to attract more young people to his ritualistic services went on a diet of sweetened tea and communion wafers. After 17 days, Archbishop Theophilus ordered him to discontinue his fast and transferred him to Berlin, N. H.

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Prof. Morton S. Enslin gave the matriculation address at Crozer Theological Seminary, Chester, Pa. Bishop Francis J. McConnell preached at a recent Thursday afternoon vesper service there on "The Overcoming Faith."

Dr. Paul Scherer of Holy Trinity Lutheran Church, New York, will be the Rehrig Foundation lecturer at Muhlenberg College, Allentown, Pa., Nov. 8-11, where he will lecture and meet students and faculty in groups.

The 20th anniversary of the founding of Czechoslovakia was observed on Oct. 26 here at Independence Hall, where in 1918 Masaryk proclaimed his country's independence in a declaration called its Magna Carta.

Temple University Alumni Association here, of which Rev. George T. Jamieson of Flourtown, Pa., is president, will hold a luncheon-symposium on Nov. 14 at Van Tassell's on "Why the Church has Lost its Hold on the Masses." Dean G. Floyd Zimmermann will sum up the interpretations.

Bishop Paul de Schweinitz, President William N. Schwarze and Dr. C. A. Meilicke addressed the pilgrimage of the Philadelphia Methodist Conference Historical Society to Bethlehem, Pa.

President George W. Richards of Lancaster will give the opening address on Nov. 2 at Salem Church, Harrisburg, at the churchmen's convention of the Evangelical and Reformed Church.

Dr. Hugh T. Kerr of Pittsburgh, president of the Presbyterian Board of Christian Education, presided and made the address at the memorial service in Witherspoon Hall for the late Dr. Calvin W. Laufer. Known unofficially as the "minister of music of the Presbyterian Church," Dr. Laufer had been affiliated with the board since 1913. One of his 125 hymns was sung: "We thank Thee, Lord, Thy paths of service lead." He was a graduate of Franklin and Marshall College and of Union Theological Seminary.

CHARLES DANIEL BRODHEAD.

British Political Scene Confused

Two Main Points of View on Hitler—Rearmament Unopposed—Signs of Spiritual Revival

(Correspondence from England)

LONDON, Oct. 25.—The chief line of demarcation is determined by the interpretation put upon the action of Herr Hitler. On the one hand are those who think his chief concern is to gather into the reich all those of German blood, and in their interest to tap new resources toward the east. On the other side are those who believe that his master motive is to establish everywhere a totalitarian rule, and therefore to hit democracy wherever it raises its head. The first division see no reason why Britain should not make friends with Hitler, on the basis that no country should interfere with the internal affairs of another, and on the recognition of the right of "self-determination." The second division do not see how friendship can be maintained so long as Hitler with his Berlin-Rome-Tokyo axis is free to denounce and to attack any nation which is still content to be democratic. The speech of Dr. Göbbels for example was not the speech of a friend.

* * *

No Opposition to Armament

There is little opposition to the armament policy. The first group admit that no nation has any hope of remaining a friend to the nazi rule unless it can defend itself from its friend. The second group demand a return to some measure of collective security, and hold out for our warning the isolation which may be the lot of this country. There are cross sections in the political parties. But Labor is certainly critical of the policy which led up to Munich, and of the tragic consequences which followed. The Liberals also are strongly demanding another policy in foreign affairs based on a re-established League of Nations. The average man is probably bewildered—thankful for peace, but suspicious of what may follow; willing to sacrifice much to make his land secure, but with no desire to enter upon new obligations. He cannot see far ahead; he has to leave the distant scene.

* * *

Spiritual Revival Seeks Political Policy

Much has been said of the spiritual revival which is needed here. Some have seen the advance signs of it in the serious and perfectly sincere turning to God in recent times. There is always a sensitiveness to historical events in the religious life of this country, and for this authority can be claimed in the Holy Scriptures. The danger is clear. An admirable *Times* editorial notes disquieting signs of a relapse. Some argue as if once our rearmament is completed we can face the prospect of war with equanimity. "From the Christian standpoint the ultimate reason for shrinking from war, until or unless the inescapable alternative to war is some even greater evil, is not the possibility of defeat or the certain slaughter and suffering it must cause, but simply that war

ARISTOCRATIC TAXATION

A DRAG ON DEMOCRACY

It will pay you to cut out and study the two-page notice elsewhere in this issue under the above heading.

is a hideous moral failure in the sight of God." That such a warning is needed no one will deny; it is all the more effective coming whence it does.

* * *

'Take Hitler's Hand'

Some of our counselors are busy urging that the Christian duty is to show the spirit of friendship and to take the hand extended by Herr Hitler. The Bishop of London looks upon it as not only "the politic but the Christian thing" to take that hand, said to be extended for the fifth time. He also calls for a moral rearmament.

Meanwhile the Aga Khan, who speaks for the Moslems, has discussed the situation fully; he pleads that the notion of an ideological preventive war against the totalitarian states may be dismissed as too immoral to be considered. He thinks that "the actively friendly relations of the four great powers could be made the foundation of a new, real, growing, all-embracing system of collective security for mankind." The difficulty, which many experience, is to discover a political policy which can go with the spiritual revival. It is somehow associated with peace; but what kind of peace? Mr. Leyton Richards, writing on the recoil from war, puts strongly the case of the Christian pacifist who believes that the logical and sensible as well as the Christian way is to take this recoil which is manifest everywhere as a call to make a clean cut with war and the apparatus of war.

* * *

Congregationalists Warned

When the Congregationalists invited Mr. Bernard Manning, the historian of Jesus College, Cambridge, to speak upon their Reformation heritage, they would not expect, nor did they hear, soft words. "A Congregationalism which thinks lightly or coldly about the Word and the sacraments will surely, however slowly, set itself outside the communion of Christendom. . . . That has already happened to what was once a sister church as evangelical and orthodox as our own. English Presbyterianism, at first the most splendid of the three dissenting bodies, clung only to the *negations* and abandoned the *affirmations* of the reformers. In the 18th century it wilted in Arianism and perished in Unitarianism. To a hostile or a pessimistic eye Congregationalism in the 20th century might appear to be in danger of repeating that pitiful and shameful story. It is a path which some of us seem not loath to tread. May God in his mercy preserve the church which he purchased with his own blood. The peril is real. It will not abate until we have learnt afresh the majesty of the revelation of God in Christ in historic time, until we have seen the Word breaking through to a world that is lost."

* * *

And So Forth

For the office of rector of Glasgow University Sir Archibald Sinclair has been elected, with 579 votes. A little over a year ago "Dick" Sheppard was chosen, but the Christian pacifist candidate, Mr. Laurence Housman, was not elected this time. Sir Henry Lunn, the second of the candidates in the result, received 314 votes for a distributist policy.

EDWARD SHILLITO.

Bishop Campaigns For Amendment

Roman Catholics Are Interested in New Law Favoring Parochial Schools—Service with No Address

(Correspondence from New York)

NEW YORK, Nov. 7.—Small pasteboard cards urging "yes" votes on amendments 1, 4, 6 and 8 to be voted upon in the election tomorrow were in the pews and stacked on tables by the doors of St. Patrick's Roman Catholic Cathedral yesterday. In addition a letter by Bishop Stephen J. Donahue, administrator of the archdiocese of New York, was read in every church of the archdiocese at every mass. The letter, unprecedented in previous constitutional referendums, also advocated a "yes" vote on these four amendments. Amendments 1 and 8 have been attacked as permitting the use of state funds to transport children to parochial schools and to carry on unspecified welfare activities in such schools. Bishop Manning said yesterday that Amendment 1, "a hodgepodge of 49 different unrelated proposals, conflicts with that great American principle of separation between church and state." Amendments 4 and 6 deal with housing and the rights of labor and are not opposed by any important groups. If Amendment 1 is adopted tomorrow over the opposition of many civic groups, it will be owing to the votes of Roman Catholics interested in free buses and civil service pensioners interested in making contractual their present rights in the pension systems. Those are two powerful voting groups which have not been opposed by any other group of comparable size and cohesiveness.

* * *

Mental Hygiene and Social Problems

Miss Jessie Edna Crampton of the Child Guidance Center and Mrs. Louise Brown of the Y.W.C.A. did a good job of organizing a mental hygiene institute sponsored by the Mental Hygiene Committee of the Brooklyn Council for Social Planning. About 200, including disappointingly few clergymen, attended the round tables and luncheon that related mental hygiene to problems of relief, public schools, social agencies, marriage and the community. Rexford C. Holmes and John H. Lathrop were the ministers leading the group on education for marriage and family life.

* * *

Junior High Students Must Know About Mammals

The educational system here was scored by Thomas Lester Graham at the high mass at St. Patrick's for permitting airing of atheistic and agnostic views and for substituting patriotism for religion and morals. Meanwhile the board of education has been wrestling with the board of superintendents about the question of sex education in the schools. The latter has submitted a report revising the syllabus on general science to include the reproduction of flowers, plants and birds, but omitting mammals. The report said, "It was considered advisable to rest in the junior high schools at the level of reproduction in birds." Mammalian reproduction is studied

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in the senior high schools. But one has to go to college to learn about human reproduction, and may not get it there if he wants classroom instruction. "Some elements of the community," the report explains, "are unalterably opposed to sex education in the public schools." But scribblings on walls and posters near the public schools suggest that sex education outside of the classroom with fellow pupils for professors goes on merrily from the elementary grades up. The board of education, more liberal since Mayor LaGuardia's appointments, rejected the report of the board of superintendents and insists that junior high students should know more about mammals.

* * *

Institute Discusses Family Relations

At St. Paul's P. E. Church, Englewood, N. J., a five-day community institute on family relations was held that enlisted the support of the other churches, P.T.A.'s, the Junior League, the hospital, men's and women's clubs. It failed, however, to get the cooperation of the board of education, or of the Roman Catholic and Christian Science churches. James A. Mitchell, rector, and Carl H. Elmore of the First Presbyterian Church took part. Dr. Valeria H. Parker, who was so effective at Christ Church, Teaneck, and Dr. Oliver M. Butterfield were among the speakers for the various groups.

* * *

Remedies for Anti-Semitism

Samuel Goldenson, rabbi of Temple Emanu-el, Fifth Avenue, addressed the annual joint luncheon of the New York Churchman's Association and the Long Island Clerical League, inclusive organizations of the Episcopal clergy of the two dioceses. After illustrating the roominess of the Episcopal Church by telling how he preached the memorial sermon for a Baptist minister in the Episcopal cathedral of Pittsburgh on the eve of All Saints Day, Dr. Goldenson, who looks a good deal like Henry Sloane Coffin, spoke movingly on the Jew as a problem in every country. He listed some of the reasons for that tragic fact in the behavior of Jews and gentiles and suggested kindness, patience and love of the truth as remedies for it.

Sunday, Nov. 20, has been set apart by the Federal Council of Churches for a day of prayer for victims of racial and religious oppression. Heads of 15 major Christian communions signed the appeal "to combat the hateful anti-Semitism which prevails in many lands and even in our own country." Senator Wagner, Bishop McConnell, Judge Mahoney and Rabbi Rosenblum are others who have recently struck a blow at this evil.

* * *

Service for Fellowship

A deeply spiritual one-hour service without address has been prepared by Roswell P. Barnes of the Federal Council of Churches "for those who wish by prayer to enter into deeper fellowship through Christ with their brothers in a time of international trouble." A possible companion piece for study is a paper prepared by him and others on the alternative to international anarchy, "The Christian Contribution to Political World Order."

BRADFORD YOUNG.

New 'Mayor' for National Capital

Churchmen Welcome Ousting of Wet Ruler of Washington—Negro Problem Grows Increasingly Serious

(Correspondence from Washington)

WASHINGTON, D. C., Nov. 6.—Not to be able to vote has its advantages. While all the rest of the country is stewing and fuming and suffering from overdoses of campaign oratory, we of Washington sit on the side lines and watch the show. One face will be missed in the next Congress, but the better element of the city's population will experience no regrets. Hon. Vincent L. Palmisano of Baltimore has been the mayor of the capital city, so to speak; that is, he has been chairman of the District Committee of the House, and as such has been a thorn in the flesh of everyone who wanted to see liquor and gambling rigidly curbed. But Mr. Palmisano, confident of his popularity, did not look after his political fences carefully enough and a rival Democratic candidate slipped through a gap. Church people of the city are earnestly hoping that Mr. Kennedy, whose seniority right will make him the next "mayor," may be more disposed toward decency and good morals.

* * *

Steps Toward Solving The Negro Problem

What to do with the ever increasingly serious Negro problem in Washington is a question. Approximately one-third of the city's population is colored. This one-third furnishes two-thirds of the number on relief. They have twice the percentage of their population in the city's penal institutions, while their tuberculosis death rate is many times higher than that of the white population. They need jobs, but jobs they cannot get. White men are given the preference. The consequence is they loaf and sooner or later find themselves in trouble. A local branch of the National Urban League, with a substantial group of business and professional men behind it, has been organized to grapple with this pressing problem. Colored people themselves have already subscribed half of the $10,000 which is necessary as a starting budget.

* * *

Woman Superintends Rescue Mission

Every big city has a rescue mission, but not every big city enjoys one like Washington's Central Union Mission. It is the child of the churches. Chief of Police Brown says it is worth as much as his whole force in maintaining better morals. But perhaps its chief distinction lies in the fact that its superintendent is a woman. Not a rough-and-ready masculine type of woman, but as gentle and feminine a person as one could find. When Superintendent John S. Bennett died a little more than a year ago, Mrs. Bennett was the unanimous choice of the board of directors to succeed him. She is doing a man's job in a big way. Just now the mission is asking the city to contribute $125,000 to be used in providing larger dormitory quarters, and people are generously responding. Close on the heels of the mission drive comes the annual Community Chest appeal, this time for $2,127,000. As usual it will be the church people who will give the larger share.

* * *

American Youth Commission To Make Report

Dr. Homer P. Rainey, director of the American Youth Commission, is furnishing startling evidence these days that the nation's youth demands instant attention. He is much in demand among organizations that have an eye to the nation's future welfare. The results of three years of exploratory work will be set forth in a book soon to be published by the commission. "The question," says Dr. Rainey, "is not whether America can afford to look after its young people. We've got to afford it." Five million unemployed young people daily growing more cynical and bitter, certainly present a problem of the first magnitude.

* * *

Policemen and Firemen Head Bible Class

Think of a Sunday school class officered by men from the police and fire departments! The Harrison Bible class of the Congress Street Methodist Protestant Church here enjoys that distinction. Inspector Harrison, now retired, organized the class and still serves as president. With him as vice-presidents are Major Brown, chief of the police department, and Battalion Chief Porter of the fire department. Numerous members of the two departments attend regularly. We wonder if this can be duplicated anywhere.

* * *

And So Forth

Georgetown Presbyterian Church, vacant since last spring, has called Dr. John B. Kelley from the presidency of the College of Emporia, Kan. He has accepted and will soon begin his pastorate.

Gypsy Smith the elder is preaching twice daily for two weeks in downtown First Congregational Church and drawing good crowds. His 26-year-old wife accompanies him and declares that she is hugely enjoying the experience.

Dr. Charles Butler, retired pastor of Columbia Heights Lutheran Church and long a familiar and beloved figure in church circles here, has passed to his reward at 77.

Again Dr. Oliver J. Hart of St. John's Episcopal Church has been asked to accept higher honors and again he has declined. This time he was wanted for the Delaware bishopric, but he prefers to remain a parish priest in Washington to accepting the honors and emoluments of the bishop's office.

W. S. ABERNETHY.

Dr. Sheldon Campaigning for Christian Daily Newspaper

Rev. Charles M. Sheldon, who won wide fame many years ago by running a daily newspaper for a week as he thought Christ would conduct it, has been making a tour of the eastern states for the purpose of stressing the need today for a "Christian daily newspaper." He suggests that "there are today several independent denominational publications which might well be merged into one cooperative effort."

WHY these books are IMPORTANT AS TOLD BY THE REVIEWERS

The Growth of Religion
By H. N. Wieman and W. M. Horton

"These writers affirm . . . that the philosophy under whose influence most Americans have been brought up offers far more than a narrow humanistic clearing in a cosmic jungle whose anarchic forces play meaninglessly upon human experience. They declare that it makes place for a living God, aye more, that it *demands* a place for him. . . ."—*The Christian Century.*
$5.00

City and Church in Transition
By Murray H. Leiffer

"City and Church in Transition is a valuable contribution to all who are concerned with the future of America, which more and more is becoming urban-minded."—*Presbyterian Tribune.*
$2.50

I, Yahweh
By Robert Munson Grey

"As a poetic and prophetic commentary on man's unending spiritual struggles, and on the moral and religious crisis of this hour, it is superb."—*New York Herald-Tribune.*
$2.50

Latin America
By Samuel Guy Inman

"Mr. Inman writes out of long and intimate knowledge of the Latin American republics. He gives us in his book an interpretation of ample scope and considerable insight."—*New York Herald-Tribune.*
$3.75

Those Gay Middle Ages
By Frederick D. Kershner

"This book is fascinating, disillusioning and highly informative. The author holds that we moderns carry in our heads a picture of European life during the thousand years from the fifth to the fifteenth century that is as false as it is romantic."—*Christian Century Pulpit.*
$2.00

Frances Willard of Evanston
By Lydia Jones Trowbridge

"Few women are privileged to work in as many fields as Miss Willard, who was a leader in women's education, in temperance, and in woman's suffrage. The quiet, dauntless perseverance with which she pursued her ideals is an inspiration."—*Christian Advocate.*
$2.00

The Acts of the Apostles
IN PRESENT-DAY PREACHING
By Halford E. Luccock

"The writings of Professor Luccock have the peculiar quality of bringing out the hidden meanings of the Bible and stimulating men's minds to clearer thinking and their hearts to a better appreciation of the realities of religion."—*Zion's Herald.*
$1.50

The Preparation and Delivery of Sermons
By Carl S. Patton

"Here is a book which says many new things on the subject of preaching. It also says many old things in new and fascinating ways. It says everything in a human and commonsense fashion and in a style peculiarly intriguing."—*Christian-Evangelist.*
$2.00

From U-Boat to Pulpit
By Martin Niemöller

"Niemöller's books inform and provoke. To read them is to see clearly into the critical situation which exists in Germany today, while the brave stand of pastors like Niemöller will compel us who are more fortunate to take stock of our Christian faith."—*Pageant.*
$2.00

Varieties of American Religion
By Charles S. Braden

"This volume, containing statements of unquestionably qualified representatives of the principal types of religious thought now held in America, is of the utmost value to students of the current history of religion."—*The Christian Century.*
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A Theology for Christian Missions
By Hugh Vernon White

"This book affords the world mission of Christianity an explicit theology to sustain it. The method of missions is not coercion, nor argument, but *witness,* or personal testimony to the Christian experience of God, and *friendship. . . .*"—*Religious Book Club.*
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The Bible through the Centuries
By Herbert L. Willett

"This book comes nearer than any other book to telling all that the average man wants to know about the Bible—its contents, composition, inspiration; its collection, transmission, translation and use."—*The Christian Century.*
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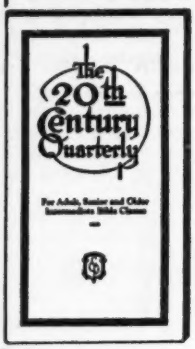

It Stood the Test

CARL KNUDSEN

minister of The Church of The Pilgrimage, Plymouth, Mass., writes concerning the 20th Century Quarterly

"Some time ago our Adult Bible Class teacher asked for suggestions regarding lesson material. I gave him four quarterlies without comment. In a week he reported that after a thorough examination he leaned heavily toward the *20th Century Quarterly*. In explanation he said: 'The other three have fine qualities. One is good on Bible interpretation; another is keen on the application of the lessons to modern problems; the other is stimulating for discussion. But the *20th Century Quarterly* rolls all these splendid merits into one convenient publication. In addition it has a distinctive mark of its own: denominational or partisan slants are avoided through the wide variety of its editorial board. It will keep us out of a rut.' "

Other Appreciations

"Eminently realistic and practical."—*Robert A. Ashworth,* New York.

"Unexcelled in its line."—*Edgar A. Lowther,* San Francisco.

"Illuminates the religious life of our time."—*Alfred W. Swan,* Madison, Wis.

"Characterized by vigor and aptness."—*John Paul Jones,* Brooklyn.

"A magnificent piece of work."—*John M. Versteeg,* Cincinnati.

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The 20th Century Quarterly

440 S. Dearborn St., Chicago

Church Officers Hold Clinic

Seattle Leaders Discuss Ways and Means of Increasing Churchgoing —University Stresses Religion

(Correspondence from Seattle)

SEATTLE, Nov. 4.—The Seattle Council of Churches sponsored a church officers' clinic on Sunday, Oct. 16. Dr. Frederick A. Agar of New York city, secretary of stewardship and church efficiency and promotion of the Northern Baptist Convention, was the leader. The meetings, held in the Chamber of Commerce, began at 9:30 A.M. and continued until 5:00 P.M. Dinner was served there and many who attended remained throughout the day. More than 1,000 were in attendance. Dr. Agar is a master of his material and an experienced leader of discussion. The results to the churches cannot yet be determined, but all who attended were benefited. Seattle is not considered a churchgoing city and the churches need every help of this kind which can be given. The enthusiasm manifested by the officers returning from this clinic has been remarked by large numbers of the ministers.

* * *

Community Fund Launches Drive

The Seattle community fund launched its drive for the 37 cooperating agencies on Oct. 11 with a dinner in the Civic Auditorium. More than 2,400 were served. This is reported to be the second-largest dinner meeting ever held in the city. Dr. Helen Keller was the guest of honor and principal speaker. Her presence and her message thrilled all who saw and heard her. The drive, which aims at $577,000, is not yet complete but the campaign managers expect success. Reports indicate that the number of contributors has increased, and that the per capita gift is larger than last year. Many, however, to excuse nonsupport of the community fund plead increased taxes for government relief.

* * *

Ministers Discuss Loyalty Pledge

A meeting of ministers and church workers was held Oct. 24 in the First Methodist Church of Seattle to consider the attitude which Christian leaders should take toward war as it is waged in the modern world. Mr. Ray C. Roberts of the local Fellowship of Reconciliation was the moving spirit behind the meeting. Rev. A. E. Binder of St. Paul's Evangelical Church served as chairman and Bishop S. Arthur Houston of the Episcopal Church conducted the consecration service. The discussion centered about the loyalty pledge taken by 250 New York city ministers: "In loyalty to God I believe that the way of true religion cannot be reconciled with the way of war. In loyalty to my country I support its adoption of the Kellogg-Briand pact which renounces war. In the spirit of true patriotism and with deep personal conviction, I therefore renounce war and never will I support another." While not largely attended the spirit of the meeting was a great encouragement to those ready to take the pledge.

* * *

University Students Show Interest in Religion

The University of Washington was host to a group of outstanding religious leaders, 13 in number, headed by Dr. Jesse M. Bader, Dr. E. Stanley Jones and Dr. T. Z. Koo, during Religion in Life Week, Oct. 9-14. This week was instituted at the university by the Federal Council of Churches as part of its evangelistic campaign to bring religion to the student groups of the country. More than 200 meetings in the fraternity and sorority houses, luncheon and dinner meetings in the various clubs, afternoon forums and evening meetings in the near-by churches were well attended. Student leaders feel that it is too early to evaluate the results. However, they found in preparing for these group meetings a heartier cooperation than ever before on the part of the houses and organized student groups, and a desire on the part of many who had been more or less indifferent for a discussion of religion as presented by these leaders.

RALPH V. CONARD.

Drew President Sees Return to Religion in Literature

Addressing the Methodist ministers meeting in Philadelphia recently, Dr. Arlo Ayres Brown, president of Drew University, declared that secular literature, dramatics and philosophy are returning to a religious integration. "There is now a groping for that lost faith, not only within the church, but in the literature, the stage and philosophy of the past two years," Dr. Brown said. "Huxley and Sinclair Lewis in their recent works have given us idealistic instead of depressing, faithless characters. Six of Broadway's best plays last season were serious and of religious value. It would seem that, having touched the bottom morally and spiritually, we are on the way back."

Retreat in New York Area Boasts of 'No Resolutions'

Karl Quimby, district superintendent of the Jersey City district of the Newark Conference of the Methodist Church, writes that Bishop McConnell merits high praise for another successful "retreat" at West Point, Oct. 25-27. More than 200 ministers gathered for a period of fellowship, discussion and inspiration. Among the speakers were Elmore McKee of New York, Ross H. Stover of Philadelphia, A. J. Muste of New York, Douglas Steere of Haverford College, Gilbert T. Rowe of Duke, John Knox of Hartford, Richard C. Raines of Minneapolis and Georgia Harkness of Mount Holyoke College. Mr. Quimby reports that not a single item of business and no motions or resolutions came before the meetings.

Inter-Seminary Institute to Be Held in Chicago

An inter-seminary institute of human relations under the sponsorship of the National Conference of Jews and Christians will be held Nov. 30 at Temple Sholom in Chicago. Among the speakers will be Rabbi Louis Binstock of Temple Sholom, Rabbi Felix A. Levy of Temple Emanuel, Dr. W. E. Garrison of the University of

Chicago, Dr. Harris Franklin Rall and Dr. Paul Minear of Garrett Biblical Institute, Dr. Peter Stiansen of Northern Baptist Seminary and Dr. Rufus D. Bowman of Bethany Biblical Seminary.

Far-Flung Service of The Y. M. C. A.

In a report just issued by the International Committee of the Y.M.C.A. of the United States and Canada, some indication is given of the tremendous service being rendered by the Y in China, Japan, India, Korea, Poland, the Philippines, Egypt, South America and other far-flung lands. In China alone, before the outbreak of Sino-Japanese hostilities, an inventory of the Chinese Y movement would have shown: 39 city Y.M.C.A.'s and 112 student associations; 60,000 members; 243 Chinese secretaries; 18,000 volunteer workers; property valued at $7,643,956; an annual budget expenditure of $1,234,256. During the critical times of 1937-38, a fine record has been made in relief for civilians, emergency service for soldiers, assistance to students, etc.

Charles Taft to Deliver Lectures on Religion

Charles P. Taft of Cincinnati will deliver the Earl Lectures on Religion at the Pacific School of Religion, Berkeley, Cal., Feb. 21-23. Other speakers will be Dr. E. J. Goodspeed, Rev. Burris Jenkins and Rev. Sam Higginbottom of India.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Brother Rat

(Wayne Morris, Priscilla Lane) (Warner) Merry stage play of military school life becomes heavy on screen with antics of overgrown "cadets," absurdly exaggerated episodes, crazy conduct by officers, and constant effort at "louder and funnier" dialogue. Thorough distortion of reality is poor publicity for fine school.

For A: Disappointing. For Y: Doubtful value. For C: No.

The Citadel

(Robert Donat, Rosalind Russell and English cast) (MGM) Masterful, selective screening of fine novel, made in English locales. Powerful, convincing portrayal of weaknesses in present-day medical practice, contrasted with splendid idealism and humanity of young M.D. hero. Well-rounded realism at its best.

For A: Excellent. For Y: Mature but good. For C: Beyond them.

Girls on Probation

(Jane Bryan, Ronald Reagan) (Warner) Parole-system melodrama of harsh father, understanding judge and innocent heroine who persists in getting into trouble by misplaced devotion to obviously crooked girl friend. After much excitement and improbability, the good survive and the bad die by guns.

For A: Mediocre. For Y: Little value. For C: No.

The Mad Miss Manton

(Barbara Stanwyck, H. Fonda) (RKO) Would-be clever, largely silly mystery farce of idle rich at play. Hare-brained "society" girls flutter around wisecracking, trying to solve murders, tangling with comic police and ultra-smart newspaperman. Artificial, costly effort to be very funny.

For A: Futile. For Y: Doubtful value. For C: No.

Man with 100 Faces

(Tom Walls, Lilli Palmer) (GB) Smooth, clever "Robinhood" thief, believing "attack is best defense," beats other robbers to valuable booty, defies Scotland Yard, donates spoils to charity, captures thieves for police, and escapes with girl he loves. Fantastic, amusing, well-acted comedy.

For A, and Y: Very good of kind. For C: Perhaps.

Mr. Chump

(Johnny Davis, Lola Lane) (Warner) Happy, lazy trumpet player, jilted by girl for rich banker, turns roadhouse "swing artist." Gets rich through banker's false move, buys bank, but both end in prison. Illogical, unconvincing stuff, save glorification of "swing" for the addicts.

For A: Feeble. For Y: Hardly. For C: No.

Smashing the Rackets

(Chester Morris, Rita Johnson) (RKO) FBI investigator becomes successful racket-smasher (obvious echo of Dewey), is nearly foiled by crooked politicians, but wins through. Hectic mess of gang violence, double crossings, cheap romance, grewsome trickery, killings by women, child murder, etc., for sensation-seekers.

For A: Depends on taste. For Y: Doubtful. For C: No.

Suez

(Tyrone Power, Loretta Young) (Fox) Unimpressive characterizations of De Lesseps and Eugenie compensated by fine supporting cast and splendid background of Suez canal building, desert storm, and overthrow of republic. Historical value, despite compression and distortion. Fine in action spectacle and scenic effects.

For A: Notable of kind. For Y: Good. For C: Perhaps.

Best Recent Family Films:

You Can't Take It with You	Boy's Town
Girls' School	That Certain Age
Arkansas Traveler	Swing that Cheer

Best Recent Films for Adults:

Four Daughters	Courier of Lyons
Three Loves Has Nancy	Drums
South Riding	If I Were King

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A DRAG ON DEMOCRACY

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The fiscal power is the most irresistible force operating in human society. The fiscal power can reach into your pocket and con-*fisc*-ate your money by authority of law. This power is a "hang-over" from the arbitrary tyranny of kings in the middle ages; and it still operates the way kings, nobles and other tyrants wanted it to operate in older times. Put into motion long ago, it is an aristocratic force persisting in the midst of nations calling themselves democracies and unconscious of the economic forces that shape their lives. This power is largely misunderstood by the general public. *But instead of being a mere casual thing it is a great historical and economic problem.*

Aristocrats conquered all Europe; seized the land everywhere; controlled all public authority and government; and manipulated the fiscal power so as to impose the burden of taxes upon the mercantile, manufacturing and laboring classes. In this way, land was exempted from taxation and became an instrument in the hands of the aristocracy who used it as a means of imposing ground rent upon the masses of the people, not only in the farming districts but in the towns and cities.

Since land was tax exempt, or taxed less than movables, vast amounts could be held vacant on speculation while the growth of population increased the value of land so that landholders could obtain still greater amounts of rent for it.

[Begin on opposite page]

Such is the manner in which our system of taxation operates today, here in the United States of America. Our prevailing fiscal methods act as a tremendous aristocratic DRAG on political democracy. There is little use in being solicitous about "democratic government" in the abstract as long as we persistently ignore the fiscal problem and calmly take for granted the current rules of taxation *which penalise industry, over-burden labor, promote land speculation, and protect ground rent as the basic "special privilege."*

American democracy flourished on cheap land with a wide open frontier. But by the help of lop-sided, aristocratic taxation the land grabber and land speculator out-distanced the actual settler on the soil; and today we imagine that America is "all settled up," when as a matter of fact we have plenty of land for homes and factories in and around every village, town, and city, *held at speculative rental and selling prices, while at the very same moment productive industry, buildings, improvements, merchandise, etc. are tremendously overtaxed. Our whole structure of business, industry, and agriculture is "on the spot" between inflated ground values and heavy taxation.*

The London, England, Rotary Club asked the writer to give an address on "Lop-Sided Taxation," last August 10. An observer from the British Imperial Fiscal Authority attended the session, unknown to the speaker; and at the conclusion of the address, rose and endorsed it in full.

The London County Council, together with the councils of two hundred and thirty cities throughout England, Scotland, and Wales, is now bringing this issue before the British people. *It is not a mere political and economic issue; it is a moral and spiritual question. God made the earth, not for profit of a small privileged minority, but for the service of all the people.*

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